

# A DEFENCE

OF  
THE INNOCENCIE  
OF THE THREE CEREMO-  
NIES OF THE CHVRCH OF  
ENGLAND. *744-105*

*viz.*

The Surplice, Crosse after Baptisme, and Kneeling at the receiuing of the blessed  
SACRAMENT.

*Divided into two Parts.*

In the former whereof the Generall Arguments vrged by the *Non-conformists*; and, in the latter Part, their Particular Accusations against these three Ceremonies severally, are answered, and refuted.

1. COR. II. 16.

*If any man seems to be contentious, we have no such custom, neither the Churches of God.*

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*The second Impression. By Thomas <sup>Hutton</sup> Leighton.*



LONDON,  
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DEFENCE

OF

THE

OF THE THREE CROWNED



Academia Santabrigensis  
Liber

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TO THE RIGHT  
HONORABLE, GEORGE,

Marquis of *Buckingham*, Viscount *Villiers*,  
Baron of *Whaddon*, Master of his Maiesties *Horse*,  
*Knight* of the most Noble Order of the *Garter*,  
*Gentleman* of his Maiesties *Bed-chamber*,  
and of his most Honourable  
*Privy Councell*.

My LORD,

**I** hath beene your happinesse, to  
haue had that highest Nobility,  
that can befall vnto the sonnes of  
men; I speake not now of *Nasce*,  
but of *Renasce*, through *Bap-*  
*tisme*, in this our most *Orthodox*  
and flourishing Church: which alas! now (by the  
same obligation, arising from the due respect of a  
Child vnto the Mother) may seeme to require your  
Lordships ayde and assistance, especially against two  
sorts of Aduersaries, by whom she is (although in  
a different degree) vnworthily and vniustly impug-  
ned; the one whereof are the *Papists*, and the other  
the *Non-conformists*. The *Papists* persecute her

with all their engines of hate, as if she were an execrable Apostate: notwithstanding their owne Apostasie euen from themselves, who (to instance but in two points) first, worship with Diuine Honour, as the person of the Sonne of God, that, which in their opinion, may; but in the iudgement of all other Churches, doth remayne still (according as Theodoret 1200. yeeres since, in expresse words determined) in forme, figure, and substance, Bread: which necessarily inferreth an high degree, not only of a possible, but euen of an infallible Idolatry. And secondly haue they, of late, added twelue new Articles of Beliefe vnto our Christian Creed, with an opinion of equall necessity: which kind of addition vnto the Christian Faith doth proue them notoriously hereticall, and lyable vnto the Apostles curse, who pronounceth an Anathema vpon either Man or Angell, that shall coyne any new doctrine of that kind. Concerning the Non-conformist. He, although hee doth owe his spirituall birth vnto the Church as well as his naturall vnto his Parents; yet neuerthelesse doth hee defame his Mothers religious worship; infringe her wholsome liberty; and contemne her iust authoritie: thereby occasioning that horrid Schisme, which is made by Separatists, the dissected Sects, and very Acephalists of this present age. Against the Papists I haue had many conflicts: But now, in this Treatise, my purpose is  
 princi-

principally to contend against the Non-conformists; which being finished, I thought my selfe bound to deuote the same vnto your Honour, in testimony of my due acknowledgment, for your Lordships singular fauour, and respect towards me: and so much the rather haue I thus aduentured, because the Treatise it selfe was first occasioned by your Lordship. If therefore (Right Honourable) in that eminence of Fauour, which you haue in the eyes of our most gracious Soueraigne, you shall imitate his Maiesties admirable wisdom and zeale, in the aduancing of This, the true Daughter of that primitive Mother-Church, against whatsoeuer kind of Aduersaries; Shee shall make you twise-honorable, both in the eyes of God and Man; by blessing you with her prayers, wishing vnto you Good lucke Psal. 45. 5. with your Honour; and happy prosperitie for Psal. 122. 6. preserving of her Peace: whereunto, according to my especiall dutie, I resound an answerable Eccho; beseeching God to prosper your Lordship, and to accomplish you, especially, with all his spirituall blessings, in heauenly things; and to preserve you to the glorie of his saving Grace.

Your Honours, in all humble  
acknowledgement,

Tho. Cestren.

An Epistle to the Non-conformists,  
to reduce them from their Superstitions, and  
Scandals against the Church.



If you (my Brethren) or any others shall maruell, why I impute *Superstition* vnto you, I may thinke that either they know not you, or that you are not rightly acquainted with your selues: because, as there is a *Superstition affirmatiue*, by an Idolatrous touching, tasting, and handling of things that are held to be sacred; so is there likewise, which cannot be denied, a *Negative Superstition* (condemned by the Apostle) which, in regard of things that were falsely iudged vnholly and profane, did prohibite, saying; \* *Touch not, taste not, handle not.* Wherein, notwithstanding, not the act of Abstaining, but (obserue I pray you) the erroneous opinion, in forbearing, and forbidding such things, was the *formall cause* of *Superstition*. Whereunto, how farre you may be thought to symbolize, by your *Negative* opinions, concerning these your prohibitions, *Kneele not, crosse not, weare not, &c.* this Treatise doth fully discusse and determine.

But you thinke it sufficient to haue produced Master *Caluin*, *B. Jewell*, *M. Bucer*, *P. Martyr*, *Beza*, *Zanchie*, *Chemnitius*, *Danaus*, and other the best accomplished Diuines, as Aduocates to pleade your Cause. It is well; if you shall be as well contented, that (according as *Festus*, knowing *S. Paul* to haue appealed vnto *Caesar*, did reasonably resolue, saying, *Vnto Caesar shalt thou goe*) I, likewise vpon your allegations of such reuerend and iudicious Authors, may challenge you to stand vnto the  
Testi-

\* Col. 3. 11.

■ Act. 25.  
v. 10, 12.

*The Epistle to the Non-conformists.*

Testimonies of the same Witnesses: by whom you may easily vnderstand, that the most of your *Negative Opinions* are so many *Superstitions*.

We haue receiued from you these Opinions concerning *Ceremonies*. First, *No Ceremonie, without speciall warrant from the Word*. Secondly, *No appropriation of any humane Ceremonie vnto Gods worship*. Thirdly, *No signification mysticall in any such*. Fourthly, *No vse of any such Ceremonie, which hath beene once superstitionously abused*. Fifthly, *No bodily gesture, in token of reuerence, at the receiuing of the Lords Supper, is lawfull*.

Be you likewise pleased to take a view of the Testimonies of your owne Witnesses, condemning your former assertions. The first, thus: <sup>b</sup> *The Sadduces did reiect all manner of Traditions, which had not beene deliuered by Moses; like as doe the Anabaptists, and Libertines of these dayes: who are, not withstanding, confuted by the example of Christ, in his obseruing of the feast of Tabernacles, which was ordayned by Iudas Machabeus. But the Papiſts, like the old Pharises, are in another extreme.* <sup>c</sup> Besides, to challenge a speciall prescription for all Ceremonies out of the Word, <sup>d</sup> *Is contrarie to the wisdom of Christ: and,* <sup>e</sup> *To Christian libertie.*

The second, of *Not appropriating, &c.* thus: It infringe<sup>t</sup> *The libertie of the Church.*

The third, against *Mysticall signification*, thus: To denie <sup>s</sup> *Symbolicall Ceremonies, is a morositie: in so much that the* <sup>h</sup> *Papiſts are to be reprov'd for their dumbe, and non-significant Ceremonies. But these, as* <sup>i</sup> *Significatiue, are lawfull, although not as operative: yea* <sup>k</sup> *Significant are profitable for admonition, and for testification of our duties.* Finally, the denying of this power to the Church, is a <sup>l</sup> *Depriving her of her Christian libertie.*

<sup>b</sup> Danzus I. sag. de Tradit. cap. 39.

<sup>c</sup> These other Testimonies ensuing, are cited, and expressed in this Treatise,

throughout.

<sup>d</sup> Caluin.

<sup>e</sup> Zanchie.

<sup>f</sup> Bucer, Zanc. and others.

<sup>g</sup> Caluin.

<sup>h</sup> D. Rainold.

<sup>i</sup> P. Martyr, and Caluin.

<sup>j</sup> Chemnif.

<sup>k</sup> B. Iewell,

Zanchie,

Chemnif.

<sup>l</sup> Bucer.

The

The fourth, of *Abolishing* of all Ceremonies use of things, that have beene once *superstitiously* abused, thus:

m P. Martyr, m *The wickednesse of man cannot so farre pollute the good*  
Beza. *Creatures of God. Why? n The abuse of such things doth*  
n Bucer. *not cleave to the things themselves, but unto the minds of*

*them that doe abuse them. What then? As it is superstition*

o B. Iewell. *to place holinesse, so it is to place unholinesse in them. To*  
p Calvin. *conclude: This doctrine is p Contrarie to the intension of*

q B. Iewell, *Christ, and to the q Libertie of the Church of Christ.*  
P. Martyr.

The last, which is of *Not using* any bodily reverence at  
r Calvin, B. *the holy Communion, Thus; r Outward reverence is requi-*  
Iewell, Zan- *sute in Communicants, both for the dignifying of Christs my-*  
chie, Zepper, *steries, and for the increase of our Christian deuotion. In a*  
P. Martyr. *word, to denie the Church power, to choose her gesture*

*of Reuerence, is f Contrarie to the libertie allowed her by*  
f Bucer, P. *Christ. All these, with diuers other authorities & reasons,*  
Martyr. *are more expressely mentioned in the Treatise it selfe.*

If you desire not to take vp your ware by retails, you  
may haue it in a generalitie. For, to instance but in one  
Ceremonie (be it the *Surplise*) the Reformed Churches,

although they vsed it not; yet did they so certainly iusti-  
fie our practice therof, that (as it is confessed) *r If we shall*

condemne these indifferēt things, we shall condemne infinite  
Churches, which are honoured of vs, as most commendable.

Or thus: *n We shall condemne all Churches of impious bold-*  
nesse. Not to returne vpon you the many *Parlements,*

and *Conuocations*, which (by the generall consent of the  
learnedst Diuines, and the most wise and religious Go-

uernors in this Kingdom) haue established these Rites.

Before I shut vp this Epistle, let me acquaint you  
with some other of your errors, which may chiefly re-

quire your *second thoughts*. I shall need but onely to  
point at them.

One

One

The one is, your often alleaging of *Scriptures, Fathers,* and other *Authours*; and your open mistaking of their meanings, as will evidently appeare.

The next is, the many repugnancies vnto your selues, by such an extreme difference betweene your *Swearing,* and *Praying*; your *standing,* and *sitting*; your *hands,* and *tongues*; your *heads,* and your *knees,* &c. as if there were some mile distance betweene you, and your selues. Not to mention your many obiections, which make against your owne conclusions. Thus much of *Superstitions*.

Wee come to your *Scandals*, and the extreme iniuries that you doe vnto the Church. But you pretend Peace; because, forsooth, you preach not against *Conformitie*. As though there were not a Preaching, as well in the *care,* as *on the house-top*; or not as well an exemplarie, as there is an oratorie seducement: else could not *S. Paul* Gala. 14. haue complained of the exemplarie, saying; *Thou compellest them to be Jewish*.

And that which herein doth double your offence, is, that your opposition is grounded vpon a sinister conceit, that our Church obserueth these *Ceremonies* in an opinion of *Holinesse* and *Necessitie*: which is altogether contrarie to her owne expresse protestation. Howbeit, if her meaning, in this case, were but ambiguous, or doubtfull; yet would well-conditioned children take things from a Parent with their right hands: but your deprauing of her professed and plain doctrine, what can it else argue in you, than an earnest bent to contention, against the generall custome of the Church? not vnlike vnto the *Accipencer*, which vsually swimmeth against the streame.

Besides, these your notorious *Scandals* are giuen vnto them that are without, and them that are within the



Church, to the weake, and to the strong; yea and to the Church of God it selfe, by breaking the hedge of Peace, and *opening a gap* for the *Wild Bore* out of the *Romish Forrest* to enter in, and root out that goodly Vine; which many *Pauls*, the industrious Bishops, and Pastors haue *planted* by preaching; and many *Apollo's*, the faithfull Martyrs of Christ haue *watered* with their blood. But yet more specially that *Scandall*, which you commit against your owne selues; I meane, so many of you, as acknowledge the *Innocencie* of our *Ceremonies* fully cleered, and your owne Consciences sufficiently conuinc'd, and doe notwithstanding resolute (I can scarce, for horror, mention so execrable an obstinacie!) to continue in opposition, only for feare of *discrediting* your *Ministerie*, which this Treatise prooueth to bee altogether *false, presumptuous, irreligious, partiall, and pernicious.*

Diuers other things might haue bene obserued: but to conclude. Bee you exhorted, beloued Brethren: If there bee in you a due hatred of *Superstition*; any ioy in the Spirit of Vnitie; any zeale of the successe of the Gospell; or any conscience of Truth, embrace the Peace of the Church: and the *God of Peace* replenish your hearts with all Spirituall Graces, and preserve vs to the glorie of his Sa-  
uing Grace.





## TO THE READER.

**B**E thou aduertised (Christian Reader) that the Obiectors, in this Treatise, are principally the Assembly of the Lincolnshire Ministers, in their Booke called the Abridgement, &c. printed 1605. The other, in the Margent (who, for the respect I haue vnto them, are but halfe-named) are some Ministers in the Diocesse of Chester: whose Reasons, of their Refusall of Subscription, so many as they culd either borrow of others, or inuent of themselves, I keepe by me in writing; and haue as methodically, as I could, ranged them into order in this Treatise. Good Reader, studie the peace of the Church, andeschue ail differences, touching these matters, which are apparently, in their owne nature, Indifferent.

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*III. Showing that Ecclesiasticall Lawes haue a kind of force to bind mens consciences. Sect. 10.*

*The Non-conformists Objection: from Bowling. Our answer. Sect. 11.*

*Our generall Confutation of the*

*foresaid sixt generall Argument of the Non-conformists, concerning the impeaching of Christian libertie: and Pruning our Church free from this error.*

*I. Reason, from the acknowledgement of the Non-conformists themselves. Sect. 12.*

*II. Reason from the profession of our Church. Sect. 13.*

*III. From the contrary: shewing that the Non-conformists opinion of Refusall, is the very breach of Christian Libertie. Sect. 14. To the end of the first part.*

**T**He second Part of our Defence by particular Answers to the particular Accusations of the Non-conformists, against the III. Ceremonies of our Church, viz. Surplice, Crosse after Baptisme, and Kneeling at the receiving of the B. Communion.

## CHAP. I.

*I. Of the Surplice: and our particular defence thereof, against their generall Accusations.*

*The I. Accusation of the Non-conformists, against the Surplice, is in respect of the distinction of Apparell. Our answer. Sect. 1.*

*II. Accusation, in respect of the Office, whereunto the Surplice is applyed, which is Ecclesiasticall. Our answer. Sect. 2.*

*III. Accusation is in respect of the*



the colour, as not anciently used.  
*Our answer.* Sect.3.

IV. *Accusation, because it is made Significant.* *Our answer.* Sect.4.

V. *Accusation, because it hath resemblance with the Iewish attire.* *Our answer.* Sect.5.

VI. *Accusation, both in respect of the Resemblance, and of the Signification joynly together.* *Our answer.* Sect.6.

VII. *Accusation, from the pretended Author thereof, as being a Pope.* *Our answer.* Sect.7.

VIII. *Accusation, from the former abuse of it in Poperie.* *Our answer.* Sect.8.

IX. *Accusation, that the People account it Holy; and others thinke it Scandalous, &c.* *Our answer.* Sect.9.

*Our summarie Confutation of the Non-conformists, arguing against the Surplice.*

## CHAP. II.

*Our particular Defence of the second Ceremonie, which is the Crosse after Baptisme; against their severall Accusations.*

*Their Accusations.*

I. *That It is contrary to the second Commandement.* *Our answer.* Sect.1,2.

II. *That It detracteth from the perfection of Baptisme, in many respects; as,*

1. *Because it is made a part of Baptisme.* *Our answer.* Sect.3.

2. *It is sometime used, whilest the wordes of Baptisme are in pronouncing.* *Our answer.* Sect.4.

3. *It is used after Baptisme, which is worse.* *Our answer.* Sect.5.

4. *It is called a Token of our profession.* *Our answer.* Sect.6.

5. *It is said, that the child is dedicated thereby, &c.* *Our answer.* Sect.7.

III. *Accusation; that it is abused by Papiists.* *Our answer.* Sect.8.

IV. *That This crossing of the forehead, being allowed, may iustifie the Popish crossing of their breasts.* *Our answer.* Sect.9.

V. *That The Authour of it was the Heretike Valentinus.* *Our answer.* Sect.10,11.

VI. *That The Countenancer thereof was Montanus an Heretike.* *Our answer.* Sect.12.

VII. *The superstitious abuse of it by ancient Fathers, whom they grossely imitate.* *Our answer.* Sect.13.

*Our summarie Confutation of the Non-conformists; concerning the use of the Crosse after Baptisme.* Sect.14.

## CHAP. III.

*Our particular Defence of the third*



third Ceremonie of Kneeling at the receiuing of the holy communion, against their generall Accusations.

Their first Accusation is from the Example of Christ. *Our answer.* Sect. 2, 3.

*Our Confutation of their former Accusation.*

I. By Reasons, {

1. From the wordes of the Euangelists. sect. 4.
2. From the like attestation of Christ. sect. 5.

II. By their owne Witnessses. Sect. 6.

III. By the practice of the Non-conformists themselves. Sect. 7.

*Our Determination of the points, concerning the first Accusation.*

Their second Accusation, Because Kneeling is contrarie to the intention of Christ. *Their Reasons;*

I. Because contrarie to the nature of a banquer. *Our answer.* Sect. 9.

II. Contrarie to the nature of a Table-gesture. *Our answer.* Sect. 11.

III. Contrarie to the due disposition of the Receiuer, which should be in Thankfulnessse, &c. *Our answer.* Sect. 12.

IV. Because such Reuerence becommeth not the meannesse of the Elements. *Our answer.* Sect. 13.

V. Contrarie to the exam-

ple of the Apostles. *Our answer.* Sect. 14.

*Our summarie Confutation of the Non-conformists second Accusation:*

I. From Reason. Sect. 15.

II. From their owne Witnessses. Sect. 16.

III. From the practice of the Non-conformists themselves. Sect. 17.

*Their third Accusation, from the example of the Primitiue Church, which was Standing, &c. Our answer.* Sect. 18.

*Their IIII. Accusation, Because the opinion of the people holdeth them necessary. And the like is the opinion of the learned. Our answers.* Sect. 19, 20.

*Their V. Accusation, that the first inuention thereof was Antichristian. Our answer.* Sect. 21.

*Their VI. Accusation, that it hath beene Idolatrouly abused. Our answer.* Sect. 22.

*Their VII. That it is still vsed as a part of Gods worship. Our answer.* Sect. 23.

*Their VIII. Accusation, that This gesture of Kneeling is Idolatrous in it selfe. Proued by Reasons:*

I. Because before a Creature. *Our answer.* Sect. 24.

II. Because a Relative worship. *Our answer.* Sect. 25.

*Their I. Confirmation thereof, Because*

Because this kind of worship was the worke of Idolatrie. *Our answer.* Sect.26.

*Their* 2. Else why vse we not the same in Baptisme? *Our answer.* Sect.27.

*Their* 3. Else why condemne we Papiſts in the worshipping of Images? *Our answer.* Sect.28.

*Our Confutations of the Non-conformiſts, and Iuſtification of our Church concerning Relatiue worſhip.* Sect.29.

I. *By Reasons; ſhewing our difference from the Relatiue worſhip of the Papiſts.*

1. *Difference, manifeſting the Two Romiſh opinions.* Sect.30, 31, & 32.

2. *The Romiſh worſhip (abſolute) of an Image, Sect.33. And of the Sacrament, Sect.34. Our contrarie vse, Sect.35. Illustrated*

*by a ſimilitude.* Sect. 36, 37.

*Our ſecond ground of Confutation is taken from the Non-conformiſts owne Witneſſes, concerning the reuerent receiuing of this Sacrament.* Sect.38.

*Our third Confutation of the Non-conformiſts, from the confeſſion of Bellarmine, concerning the Proteſtants opinion of Adoration.* Sect. 39, & 40.

*Our fourth Confutation of the Non-cōformiſts, is from the Non-conformiſts owne Practices.*

I. *From their Intentionall reuerence.* Sect.40.

II. *From their Bodily preſence, in communicating with vs.* Sect.41.

III. *From their Corporall foode, their bodily* Sect.42.

*reuerence, at the receiuing both of their* And Sacramental. Sect.43.



# A DEFENCE OF THE INNOCENCY OF THE THREE CEREMONIES OF

the Church of England; viz. Surplice, Crosse  
after Baptisme, and Kneeling at the re-  
ceiving of the B. Sacrament of  
the Lords Supper.

## CHAP. I.

*The Arguments, or rather  
Accusations, which are  
brought by the NON-  
CONFORMISTS,  
against our Ceremonies,  
are either,*

- |   |   |  |
|---|---|--|
| } | 1 | Generall; which are made<br>ioynly against them all:                             |
|   |   | Or,  |
| } | 2 | Particular, by more speci-<br>all exceptions unto each<br>one of them severally. |

## SECT. I.

*Our first defence of the Three Ceremonies is against  
their Generall Arguments.*

**M**Y endeavour is, throughout this whole  
Treatise, to furnish my Reader, not onely  
with defensive Weapons, by distinct and  
particular Answers to all Obiections;  
but with offensive also, by generall Con-  
futations of their Arguments: both which I assume to

performe (if God permit) with as iust a combination of breuity, and perspicuity, as the nature of the cause shall require. And now we put the matter vnto tryall.

# SECT. II.

*The first generall Argument made by the Non-conformists, against the three Ceremonies of our Church.*

Abridg. Linc.  
part. I. p. 44.

Maior. *The Scripture in many places condemneth not onely that which is done against the warrant and direction of the Word, but also that which is done besides it, specially in the matters of Gods Service.*

M. Hy.

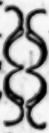
Minor. *But these Ceremonies of Surplice, &c. are without all warrant of Scripture, eyther by expresse sentence, or pregnant consequence out of Law or Gospell. Ergo, by this our negative Argument from Scripture, they are to be accounted unlawfull.*

## *Our Answer.*

That we may not seeme to affect any verball skirmage or contention, we do readily accept of your distinction of *warrant* from *Scripture*, the one by *expresse sentence*, the other by *pregnant consequence*; yet so, that wee still obserue the iust latitude of the second member. This doth extend it selfe not onely vnto generall Precepts & Rules; but also vnto permissions, and the Law of common Equity containd in Scripture, for the iustifying of our Ceremonies: as will plainly, yea and confessedly appeare in our Defence. Onely we wish some sufficient *warrant* from your selues, that you would stand vnto this your own distinction of a double *warrant*. But you, in exacting of vs, by this your *Negative Argument*, a prooffe of our Ceremonies from *particular prescript*, (which is the same with *expresse sentence*, or euidence) doe

do so vterly ouerthrow the second mēber, which is the warrant by due consequence; as if you had studied to confute your selues in your first entrance into this dispute: which will more fully appeare in the proofof your *Maior Proposition.*

## SECT. III.

<i>The Non-conformists confirmation of their Negative Argument from Scripture, is pretended to be iustified by</i>		1 <i>Texts of Scriptures.</i>
		2 <i>Iudgement of Ancient Fathers.</i>
		3 <i>Confessions of Protestant Diuines.</i>

*Their first place of Scripture, for proofof their Negative Argument from Scripture.*

HEB. 3. 2. *Christ is said to be as faithfull in the House of God, M. Pag. as Moses. But Moses prescribed the forme of worship in every particular Ceremony. Ergo, wee may not allow of any religious Ceremony without commandement from Christ.*

## Our Answer.

We distinguish. Some points concerning Religion are *Doctrinall*, and some meerely *Ceremoniall*. And wee say, that all things which doctrinally belong to Salvation, whether appertaining to faith, or morall conuersation of life, or yet essentiall parts of Gods worship, are sufficiently reuealed in *Scripture*: but as for points meerly *Ceremoniall* (being not the body, but the garment of Religion) they are left to the libertie of the Church. Know therefore, that this *Scripture* speaketh of *Reals*, and not of *Rituals*. Notwithstanding, if we examine the cause, by due comparison of both, *Christ* will be found in both of these, to be as absolute as *Moses* for *faithfulnessse*

nesse in Gods House; yea, and to exceede him in perfectnesse, as much as his owne glorious bodie, now ascended into Heauen, doth excell that of *Moses* putrified long since in the earth.

### SECT. IIII.

#### I. Comparison betweene *Christ* and *Moses*, in reall faithfulnessse.

First, *Moses* by his bodily Rites did but onely prefigure mans Redemption: but *Christ* in his owne bodie performed it in that [*Consummatum est*,] by his sacrifice on the Crosse.

Secondly, *Moses* had a veile over his face, and deliuered the Gospell onely in shaddowes and mysteries but *Christ* reuealed the blessed countenance of our gracious God vnto vs by the light of the New Testament; expressely publishing our reconciliation with God by his owne death.

Thirdly, *Moses* his office was principally to diuulge the Law deliuered in Thundering, and Earthquakes, and a terrible voyce, which made *Moses* himselfe to quake for feare. But the Gospell of *Christ* was deliuered with Hymmes and Songs of Angels, and promises of sauing Ioy to all people: so that the difference betweene *Moses* and *Christ*, is no lesse than *Timor* and *Amor*; Feare, and Love.

Fourthly, *Moses*, notwithstanding he brought to the people the promises of the inheritance of but the earthly *Canaan*, yet he died in the Mount, and was not sufficed to passe ouer *Jordan*: whereby was signified that the Law of *Commandements* could neuer bring man to possesse the heavenly *Canaan*. But *Christ* being dead, to bring  
life

Heb. 12.

Luke 1.

life to mankind, raised himselfe from death, ascended, entered within the veile, and hath taken possession of the *Celestiall Mansions*; that, where he is, there his faithfull may be also. And thus, in all these respects, *Christ was in the house of God* as much, yea and more perfect in faithfulness than *Moses*.

## SECT. V.

II. Comparison betweene *Christ* and *Moses*, in Rituall and Circumstantiall ordinances.

Come wee to the Ceremonials. *Moses* indeed was faithfull to deliuer all the Lawes of *Ceremonies* expressly and particularly vnto the *Israelites*, who were therefore schooled, and exercised with a multitude of Rites, lest they might cast their eyes vpon the eye-pleasing Ceremonies of the *Gentiles*, who compassed them round about; and so be inticed to Idolatrie: Yet all that masse of Ceremonies is called by the Apostle *A burthen imporable*. *But Christ*, howsoever he would haue Ceremonies in the Church, yet as for number not many, so (excepting the Sacraments, which were of his own institution) for vse, not of absolute necessitie; did therefore remoue the Law of *Iewish* Ceremonies, & disburdened all Christians from the necessited vse of them. And thus also was *Christ* faithfull as *Moses*. But why do we compare the servant of the house with the Lord and Saviour thereof? Heb. 3.

As for your obiection, concerning *Christ* his fidelitie in prescribing of al particular ceremonies, which are not the formall parts of Gods worship, but certayne appurtenances thereunto; if (as you seeme) you shall be as willing to subscribe to the iudgement of *M. Caluine*, as you are zealous, from his iudgement, to prescribe vnto



others, this question will be easily decided. For that honorable witnesse hath iudiciously obserued, that although our Lord *Christ* would haue all things comprized in the sacred Oracles of Scripture, which are necessarie to saluation, whether they belong to the doctrine of faith, or to the formall and essentiall parts of his worship: yet, concerning the externall forme of gouernement, and Rites of the Church, *Quia in externa disciplina, & ceremonijs non voluit, &c.* Because *Christ* (saith he) would not prescribe singularly and especially, concerning externall discipline and Ceremonies, for that he foresaw these things were to depend on the occasions and oportunitie of times; nor did he thinke one forme to accord with all ages: hereupon must we haue recourse (saith M. Caluin) vnto the generall Rules, that all things (whatsoever the necessitie of the Church shall require) may be tryed by them. Finally, he deliuered nothing expressly in these points, because these things are not of necessitie to saluation, but ought to be accommodated vnto the edification of the Church, according to the different disposition, and custome of times and Countries. So hee, very iudiciously and prudently. Now this is a knowne case, that the old Testament was deliuered vnto one onely people of the world: but the commission of the Gospell was, *Goe into all Nations, and preach.* This Net was to ouer-spread the whole world: therefore the *Jewes* had a prescription of particular Rites, most fitly agreeing to the politie of their Church and Commonweale; but the whole world of people, which are as different almost in nature, as in Nations and Languages, were necessarily to haue the most common rules of Ceremonies, with libertie of applying them according to the conditions of each Countrey, and the occasions thereof, as they should best tend to their edification.

Caluin. Instit.  
14. c. 10. §. 30.

Matth. 28. 19.  
Mar. 16. 15.



## SECT. VI.

*The second place objected, for prooſe of their Negative Argument from Scriptures.*

2. Sam. 7. 7. *In all the places wherein I have walked with the Children of Iſrael, ſpake I a word with any of the Tribes of Iſrael,* quod ſupra. & ſaying, *Why build ye not me an houſe of Cedar? Therefore ſhalt thou ſay unto my ſervant David, Thus ſaith the Lord God of Hoſts, &c. This Scripture ſheweth, that no Ceremonie may be invented by man for Gods worſhip, ſeeing that Davids intendment and purpoſe of building a Temple unto God, is here reprooved by God as unlawfull: which was the cauſe that God did prohibit him by Nathan in theſe words, verſ. 5. Goe tell my ſervant David, ſaying, Shalt thou build an houſe for me to dwell in, whereas I have not dwelt in any houſe? &c.* Abridg. Line. Hy. diſp.

*Our firſt Answer.*

God did not condemne the intent and purpoſe of David, to build a Temple to the Lord: for firſt, David had conſulted with the Prophet about it, and Nathan gaue him his Fiat, verſ. 3. Goe (ſaith he to David) *doe all that is in thy heart, for the Lord is with thee.*

Secondly, the tenor of the prohibition was, verſ. 5. *Say to my ſervant David, Shalt thou build me an houſe?* God neuer gaue any ſuch honorable and gracious Title to any man, as to call him [*My ſervant*] in reprooſe of any tranſgreſſion.

Thirdly, the reaſon rendred by Salomon, why God prohibited David; and commanded Salomon to build him an houſe, was, becauſe David was yet in warres, and Salomon had now *reſt on every ſide*. The reſtraint then was not in reſpect of any unlawfullneſſe in the Actor, but for the unſeaſonableneſſe of the Act.

Laſtly, what can be more forcible to convince theſe men of notable precipitancie, in affirming that God condemned

demned this holy purpose in *Dauid*, than that God did commend it himselfe? for so *Salomon* professed, saying,  
 1.Kin.3.17,18. *It was in the heart of Dauid my father, to build an house for the name of the Lord God of Israel: and the Lord said unto Dauid my father, Whereas it was in thy heart to build an house to my name, thou didst well that it was in thy heart. And can they require either a better commendation than the Lords, or a playner tenure thereof than this [thou didst well?]*

M. Hy.

*The other evasion telling vs that God did approue Dauids affection in generall only, I passe over as childish and absurd; seeing that God himselfe did interpret his Affection for a Deed, and did note this Deed as speciall, saying, in both respects, [Thou Diddest well that it was in thy heart.]*

#### SECT. VII.

*Our second Answer.*

Our former Answer was (as I may so say) by way of extortion, to draw from the *Non-conformists* a confession of their error: but this second is by retortion, returning against them the whole force of their owne argument, from the same example which they haue objected. For if that this Act of *Dauid*, without *speciall warrant*, were commended by God, then all institutions of Ceremonies by man, belonging to Gods seruice, are not therefore to be condemned, because they want that *expresse warrant* which they pretend.

#### SECT. VIII.

*The third place objected by the Non-conformists, for prooffe of their Negative Argument from Scripture.*

M. Hy.

Ier.7.22,23,31. *For I spake not to your fathers, nor commanded them in the day that I brought them out of the Land of Egypt, concerning burnt-offerings and sacrifices: But this thing commanded*

ded I them, Obey my voice, and I will be your God. Ergo, Ceremonies, which are besides the special warrant of Scripture, are unlawful.

*Our Answer.*

In this prooffe you presume, that the offering of burnt Sacrifices was without warrant, and besides Gods Commandement, because God said in the first place, [*I command them not in the day, &c.*] I answer: First, that God indeed did not make any mention of Sacrifices in that very day, wherein he gave them the Law of Commandements: yet neuertheless hee had commanded Sacrifices long before the deliury of the Morall Law in Sina.

SECT. IX.

*His Reply.*

*That cannot appeare.*

M. Hy.

*Our Answer.*

Nay it cannot but appeare to them that will open their eyes, and reade the Story of Moses in Exodus. For *Exod. 3. 18.* there Moses and the Elders of Israel are commanded by God to goe vnto Pharaoh, and tell him, saying; *The Lord God of the Hebrewes hath met with vs, and now let vs goe three dayes iourney into the Wildernesse, that wee may sacrifice to the Lord our God.* And Chap. 8. 8. Pharaoh said, *Hee* *Exod. 8. 1.* *was willing to let them goe to sacrifice vnto the Lord.* And more to the same purpose is recorded, Chap. 10. 15. and 26. Therefore God had required Sacrifice, before the promulgation of the Morall Law.

SECT. X.

*His second Reply.*

*But this was not so published before the Law.*

M. Hy.

*Our Answer.*

It was published before the whole Congregation of  
C Israel,

Exod. 12. 13.

Israel, and so published, that before the giuing of the Tables of *Moses*, the sacrifice of the *Paschall Lambe* was prescribed vnto all the Families of Israel, God commanding thus, *Speake vnto all the Congregation of Israel, saying, Take euery man a Lamb, &c.* Can you haue a more publike precept than that, which is spokē to *All*? Neither is there in all this the least shadow of contradiction; for the former exception against *Sacrifice* was not meant simply, as absolutely forbidding the *Sacrifices*, which God himselfe had commanded: but comparatiuely onely, as preferring *obedience* before *Sacrifices*. And the argument of Almighty God is very exact and emphatical, to wit, that forasmuch as in the solemne publication of the *Morall Law* of *obedience* there was no mention made of *Sacrifices*, or *burnt offerings*; therefore to *Obey* the *Morall Commandements* is farre more acceptable with God then *Oblations*: *Sacrifices* being onely as the body, but sanctity as the very soule of Gods worship.

## SECT. XI.

*Their fourth place objected, for prooffe of their Negative Argument from Scriptures.*

M. Hy.

ESAY I. 11. *To what purpose is your Sacrifice vnto me, saith the Lord? I am full of your burnt offerings. And verse 12. Who required these things at your hands?*

*Our Answer.*

That is, *who required* them principally? or *who required* them solely, without obedience to the law of godlinesse? The exception then is not against any defect in the thing it selfe, which is the *Sacrifice*; nor against the Act, which is *sacrificing*: but against the Actors, because they offered their *Sacrifices* in hypocrisie, continuing in trans-

transgression and sinne against God. This is plaine, for you know that the *Leuiticall* Law of *sacrificing* was then in force, insomuch that the people, in not sacrificing, had sinned, by neglect of performing their due homage vnto God: so then, their transgression in *sacrificing* did onely arise from their hypocrisie and irrepentance; in consideration whereof it is said that *God had respect vnto Abel and his offering, but vnto Caine and his offering he had no regard.* The difference then stood not in the things *sacrificed*, as though *Abel* his Cattell were more precious in Gods sight then *Caines* Corne: nor in the *Act*, it being the same in the both; (for both did offer *sacrifice* vnto God:) but the whole distance was in respect of the *Agents*, to wit, in that *Caine* did offer in enuy; and *Abel* in charity. And to shew, that the method of Gods respect beginneth at the person, and not at the thing, it is said, *God had respect vnto Abel and his offering, Verse 4.* Gen. 4. 4. 5.

## SECT. XII.

*Their first place by them objected, for prooofe of their Negative Argument from Scripture.*

*IER. 7. 31. God complaineth, saying, They haue built the places of Tophet, which is in the valley of the sonnes of Hinnon, so burne their sonnes and daughters in the fire, which I commanded them not, neither came it into my heart.* Abridg. Line. implyeth, p. 44.

*Our Answer.*

From these words [*which I commanded not*] you collect that the sinne here condemned was not against, but onely besides the Word of God; as if the words [*Qua non mandauit illis facere*] were not the same in full sence with, *Qua mandauit illis non facere*: signifying, that God did vtterly forbid them to do this. And great reason, for

Verſ. 31 and  
more expreſſly,  
1. King. 23. 10. they did no leſſe then ſacrifice *their ſonnes and daughters*  
*vnto Molech*, which was the moſt execrable Idolatry  
that euer was committed vnder the Sun, and therefore  
is called in the Text, Verſe 30. *The abomination of Tophet*.  
How can you then ſay that this ſin was onely *not com-*  
*manded*? was it not alſo expreſſly forbidden? as it is  
written, *Thou ſhalt not offer thy Children vnto Molech*?

Leuit. 18. 2.

When I firſt read this obiection, I wondred, to vn-  
derſtand that any of your ſchoole (by telling vs of ſome  
things vnlawfull, as *beſides the Word of God*; and of ſome  
things vnlawfull, as *againſt it*) could ſo well ſymbolize  
(albeit againſt your wils) in termes with *Bellarmino*, and  
ſome other Romiſh ſpirits, who, to maintaine their di-  
ſtinction of *mortall* and *veniall* ſinne, tell vs that the *mor-*  
*tall ſinne* is [*contra legem*] *againſt the law*; but the *veniall*  
*ſinne* is onely [*prater legem*] *beſides the law*. As though  
(ſinne being a tranſgreſſion of the Law, and a contradi-  
ction vnto Gods command) a man could imagine any  
ſinne, which is not againſt the Law: which were to con-  
ceiue ſinne to be no ſinne. Be you therefore ſo diſcreete,  
as to leaue this art of ſubtilty vnto Popiſh coyners, who  
haue a faculty to ſtampe all their Metals (although ne-  
uer ſo baſe) with *Ceſars Image*, intituling their owne fan-  
cies the Oracles of God. Our answeres vnto other alle-  
gations, which you obiekt, concerning *adding to Scrip-*  
*tures*, and *wil-worſhip*, are reſerued to their proper pla-  
ces. We proceed now to your prooſe from *Fathers*.

Infra cap. ſect.  
2. & 3. 4. 5. &c.

### SECT. XIII.

*The ſecond prooſe of the Non-conformiſts, for their Nega-*  
*tine arguing from Scriptures; from the iudgement*  
*of ancient Fathers.*

M. Hy.  
Baſ. lib. de ſide.

Baſil calleth it a deſection from faith, to bring in any thing  
*beſides*

besides Scripture. *Cyprian* saith, Whence cometh this Tradition? *Cypr. Epist. 74*  
 Not out of diuine Scriptures. *Ambrose* saith, They that know not ad Pomp.  
 the sweetnesse of these waters (viz. of Scriptures) doe drinke of the Ambr. de voca.  
 torrents of this world. *Augustine* I. from that saying of *Christ*, Gen. lib. 3.  
 [I haue many things to say, which you cannot carry, &c.] saith; Aug. Tom. 9.  
 Who therefore of vs can tell what those things are, which he him- Col. 478.  
 selfe would not reueale? Againe, II. Away (saith he) with mens Idem Tom. 9.  
 writings, let the voice of God sound in our eares. III. Let vs Col. 1089.  
 remoue the deceitfull weights of mens ballances, and admit of Gods Idem Tom. 7.  
 ballances. IIII. Who can deliuer vnto vs any speciall prohibi- cont. Donat.  
 tions of these execrable superstitions, which are vsed in the knots lib. 2. cap. 6.  
 of eare-rings, and serue not to the worship of God, but to the seruice col. 365.  
 of Demits? V. Is it lawfull to sacrifice vnto *Neptune*, because we Idem Tom. 2.  
 reade not of any thing directly spoken against *Neptune*? Thus haue Epist. 73.  
 the ancient Fathers reasoned Negatiuely from Scriptures. Aug. ibid.

## Our Answer.

You vndertooke to confute onely *Ceremonies* of our Church, and such which were onely besides Scripture: yet this you now labour to effect by such Testimonies of *Fathers*, whereby they condemne not *Ceremonies*, as being beside Scripture; but onely *Doctrines* of men, flatly contrary to the truth of Scripture. For *Basil*, in the place alleaged, confuteth not any matter of *Ceremonies*, but condemneth onely *heresies*, and *blasphemies* against faith. *Ambrose* reprocueth the prophanenesse of carnall worldlings, that contemned the comforts of holy Scriptures. *Cyprian* handleth onely a doctrinall point, concerning *Baptisme*, in an opinion of the necessitie thereof. *Augustine* in his first place refuterh *Heretikes*, who, in the name of *Christ*, imposed on Christians certayne doctrines as necessarie, which *Christ* neuer reuealed. In his 2. and 3. places the *Donatists*, in a doctrine against plaine Scriptures, concerning the Church. In his fourth, the



1. Cor. 10. 20.

superstitious opinion of some, concerning a kind of witchcraft, in *knots of care-rings*, which in the iudgement of *Augustine* is condemned by this Scripture, *Have you no fellowship with devils*. And in his last place the horrible sinne of *Idolatrie*, in *sacrificing to Neptune*: which Scripture euery where condemneth in her seuerall execrations against all worshipping of *false gods*.

All these places of *Fathers* are taken à *Scriptura negante*, that is, from Scripture forbidding the vnlawfulness of such things, which are directly *contrarie* to the will of God, reuealed in Scripture; and not à *Scriptura negatâ*, that is, from the silence of Scripture, in matters called in question only *besides*, and not *against Scriptures*. Whence no solid argument can be made against things indifferent. There is yet one other Testimonie, which maketh a better shew for your Negative argument, in the question of Ceremonies.

## SECT. XIII.

*Their Obiection out of Tertullian.*

M. Hy.

Tertullian de Corona Militis, cap. 2. *To them that thought it lawfull for men to weare garlands on their heads, because they are not forbidden by Scripture, answereth, saying; That is prohibited, which is not permitted.*

*Our Answer.*

But how doth this reprove our *Ceremonies*, which are permitted, and therefore not prohibited? And what shall wee say to these men who blush not to confute the lawfulness of *Ceremonies* ordained by man (which are without speciall warrant of *Scriptures*) from the iudgement of *Tertullian*? who in the same booke doth alleage and professe



professe many such *Ceremonies*, whereof hee confesseth, saying; *Haram & aliarum, si legem exposlules Scripturarum, nullam habemus, &c.* that is, *If you expostulate with us, concerning the lawfulnessse of these, and such like Disciplines, we confesse that we haue no Scripture for them.* Tert.lib. Citat.

## SECT. XV.

*The third prooffe of the Non-conformists, for their Negative argument from Scripture, by the pretended testimonies of Protestants.*

And our best Divines doe insist, against the Papists, the Argument which concludeth negatively from the authoritie of the Scripture in this Case. This kinde of reasoning negatively from Scripture is called indeed ridiculous by Bellarmine, and other Papists, but it is worthily iustified by our most Orthodoxall Divines: Amongst others D. Morton Apol. part. 2. cap. 49. pag. 166. prouing out of the Fathers that the Scriptures make contra nouas omnes inuentiones. And in his Appeale lib. 2. cap. 4. sect. 4. By the same Argument he condemneth, from the testimonie of Pope Iulius, the use of Milke, in stead of Wine, in the Sacrament of the Eucharist; as also the wringing in of the Grapes, and sopping in of the Bread; euen because these Ceremonies are not found in the institution of Christ. Abridg. Lines. pag. 44. M. Hy.

## Our Answer.

The same Doctor (*qui, me mihi prodis? ait*) answereth, that you could not doe him greater iniurie, nor your cause more preiudice, than so notoriously to falsifie his direct meaning, in both places. For in his Apol. arguing in defence of the *sufficiencie of Scriptures*, against the Romish Traditions, he proues out of the Fathers, that *All things necessarie to saluation are contayned in Scripture*, whether concerning doctrine of Faith, or manners of Life: But as for matters meereley Ceremonious (which in his iudge-

Apol. part. 2.  
lib. 2. cap. 42.  
p<sup>2</sup>g. 139.

iudgement he holds to be in their owne nature indiffer-  
rent, and not necessarie to saluation) hee takes a precise  
exception against them; and excludes all obiections  
concerning such Rites, as being aliens from the matter  
handled in that place. For the exact state of the question  
there is set downe concerning matter of *doctrine* onely:  
yet for all this our *Non-conformist* will needs not onely  
leuell at a wrong marke, but also shoote against me with  
my owne bow, and make me seeme to dispute *negatively*  
*from Scripture*, touching points meerely *Ceremoniall*.

The *Appeale* doth indeed mention *Ceremonies*, yet  
not all, but such onely as were inuented and appointed  
to be essentiall parts of a Sacrament, as namely, *Milke*  
in stead of *Wine*; *sopping in of bread into the cup*; and  
*wringing in of the grape*. Now all these had in them a na-  
ture of *doctrinals* through an opinion of a necessarie vse:  
For, *Sacramentum est verbum visibile*; A Sacrament  
(as *Augustine* saith) is a *visible word*. Wherefore, to or-  
dayne new materiall Elements in the Eucharist, as parts  
thereof, is, in a manner, to inuent a new Sacrament;  
which is a sacrilegious deprauation of the will of the  
Testator Iesus: in which case a Ceremonie *besides* the  
word, is flatly against the word; and such were these. For  
concerning *taking of bread*, and *eating*; and afterwards  
of *taking the cup*, and *drinking*, Christ doth prefine se-  
nerally, [*Do this*:] where the vse of *Milke*, in stead of  
*Wine*, and of *sopping in the bread*, and *eating it*, without  
*breaking*, are flatly repugnant to the precept of Christ;  
and consequently can haue no affinity with our *Ceremo-  
nies*, which are onely held as *circumstantiall* Rites, and  
no way essentiall parts of any Sacrament, or prescribed  
forme of Gods worship. Which being so, the Dr. whom  
you alleage, may presume, that the man, who could be  
so

so audacious as to wrest this testimony, to vpbraid and thwart the Author himself, distorting his words against his expressed and professed meaning, will deale no lesse iniuriouly with farre more worthy Diuines: and so indeed he doth.

For he, with others of his opinion, hath singled out a principall Champion of our Church, (to wit, Bishop Jewel) for the countenancing of their *Negative Argument from Scripture*, in this case of Ceremonies; who in the place by them quoted, confuting the superstition of Papists, speaketh not one word of any Rites, which in his owne iudgement were onely *besides the warrant of Scripture*, (as these men pretend,) but of such *Romish Ceremonies*, which hee iudged to bee flat contrary thereunto; to wit, the *Popish reservation of the Sacrament*, (beyond the Sacramental vse) for their publike procession, and their private Masse: which are directly against the *Institution of Christ*, prescribing the true vse of the Sacrament to consist both in [*Taking, Eating,*] and communicating together; and this vse he further bindeth by obligation of that precept, [*Do this.*] Which that reuerend Bishop doth so fully expresse, as it hee had indououred, with one breath, to blow away the superstition of Papists, and the opposition of *Non-conformists*: For thus he addeth (speaking of the *negative* manner of arguing; *This kind of prooffe is thought to hold in Gods Commandments*, (saith he,) *because his Law is perfect.* And therefore hee could not vnderstand any abuse, which he thought not to be contrary to Gods Commandment.

The like measure doth Dr. Whitaker receiue at their hands, for his cōdemning the Popish vse of the *Chrisme*, as hauing no *warrant* by holy *Scripture*: not considering, that he, in his controuersie about the *sufficiencie of*

*Scripture*, (as all other iudicious *Diuines doe*) exempteth the question of *Ceremonies*, so far forth as they are imposed or obserued without mixture of a superstitious opinion annexed by the imposers; as the Papists both professe and ordaine in their *Chrysme*, by attributing thereunto a spirituall efficacy and power: which the whole Catholike Church of Christ cannot by any Ecclesiasticall Ordinance infuse into any naturall thing or signe, howsoeuer religiously cōsecrated, or decently inuented.

But you wil reply, that all *Ceremonies* of mans inuētion are contrary to the *Scripture*. I answer by a brieft distinction. Some *Ceremonies* are [*mera*], meerly *Ceremonies*; & some are [*mixta*], mixt; they, that are meerly *Ceremonies*, need no speciall warrant from *Scripture*, because they are sufficiently warranted by the generall approbation of Gods Word, which giueth a *permission* and liberty to all the Churches, to make their owne choice of *Ceremonies*, according to the Rules of *Order*, and *Decencie*. But the *mixt Ceremonies*, whereunto the imposers, or the generality of obseruers of them annexe some superstitious and erroneous opinion, (whether it bee of merit, or of inherent holinesse; efficacy, or reall necessity) do in this case change the nature, and become *Doctrinall*: and in this respect are condemned, as being not onely *Besides the warrant*, but plainly *Against the precept of holy Scriptures*. Thus much concerning our answer.

#### SECT. XVI.

*Our generall Confutation of the Non-conformists, shewing that they haue sayled in the maine ground of their Generall proposition, when in the question of Ceremonies they dispute negatively from Scripture.*

Our proofes  
arise from

1	Scripture.
2	Judgement of Fathers.
3	Consent of Protestants.
4	Reasons.

*The first proofe is from Scriptures.*

Saint Paul, 1. Cor. 14. *Let all things be done decently, and in order.* And againe; *Let all things be done unto edifying.* By vertue of which permission, the Apostle doth grant a generall licence and authoritie to all Churches, to ordaine any *Ceremonies* that may bee fit for the better serving of God. This one Scripture (not to trouble you with any other at this present) is vniuersally vsed by *Fathers*, and all *Diuines* (although neuer so diuerse in their professions) for one and the same conclusion.

#### SECT. XVII.

*Our second proofe is from Fathers; by the testimony of the Non-conformists owne witnesses.*

Hereunto serueth the confession of Zanchius, saying, *Ecclesiasticarum Ceremoniarum, &c. Some Ecclesiasticall Ceremonies were vniuersall, (that is) allowed and admitted alwayes of all Churches, and therefore called Catholike; as for example, the celebration of the Feast of Christ his Natinitie, of Easter, Ascension, Pentecost, and the like.* Wherefore the argument, which the Non-conformists take from the testimonies of *Fathers*, onely in colour and pretence, the same may wee, in good conscience, and in truth retort vpon them.

For that practice, which the ancient Churches of *Christ* did alwaies maintaine, may not be deemed to de-

rogate from the authority of holy Writ : but the *Ceremonies* here specified were vniuersally practized throughout all Christian Churches, euen as the *Non-conformists* themselues doe well know, and sometimes also acknowledge. *Ergo*, some Ceremonies, not particularly warranted by Scripture, may be lawfully vsed in our Church. Concerning the iudgement of ancient Fathers, we shall be occasioned to giue more instances throughout euery Argument.

#### SECT. XVIII.

*Our third prooffe is from the generall iudgement of Protestant Diuines.*

A common Aduersary should be held as an indifferent witnesse betweene both parties : and who is either more common, or more aduerse than *Bellarmino* ? Now he contending in nothing more earnestly than to proue an *Insufficiency* of the written word, doth commonly oppose against Protestants the vse of such Ceremonies, as were anciently obserued, and haue passed currant vnder the name of *Apostolicall Traditions*; that are not once mentioned in Scripture: of which kind is the obseruation of *Easter, Pentecost, &c.* *Ergo* (saith he) *the Scriptures are not sufficient.* But make the answer of Protestants in this case. *The Protestants grant* (saith *Bellarmino*) *that the Apostles did ordaine certaine Rites and Orders, belonging to the Church, which are not set downe in Scripture.* This he acknowledgeth of Protestant Diuines in generall.

*Bellar. lib 4. de  
verbo Dei, ca.  
3. 52.*

#### SECT. XIX.

*The Non-conformists answer.*

*I doe not beleeue Bellarmine herein.*

*M. Hy.*

*On*

Our Rep'y.

But you shew no reason, why. Will you be content to beleue Protestants themselves; either those whom *Bel-  
larmino* did impugne; or else those, who did refute *Bel-  
larmino*? *Chemnitius* doth sufficiently cleere this point, for  
his own part, by distinguishing of Rites; and obseruing  
some to haue beene *Diuine*, by the institution of *Christ*,  
which he calleth *essentiall and necessarie*: and some *Apo-  
stolicall*, which (he saith) *we doe obserue*: and some *Eccle-  
siasticall*, to wit, *Qui non habent Scripturam mandatum, aut  
testimonium: which haue no commandement or warrant in  
Scripture; which (saith hee) are not altogether to be re-  
iected.*

Part. 1. pag. 33.  
col. 2.

You haue heard the exact and most accurate iudge-  
ment of *M. Caluine*, to wit, *that Christ would not prescribe  
particularly concerning Ceremonies, what wee ought to fol-  
low, but would referre vs to the directions of generall  
Rules, &c.*

Vid. *supra*.

*Iunius* was a iudicious refuter of *Bellarmine*, vnto  
whose obiection, for *Traditions* out of the Fathers, be-  
sides *Scriptures*, he answereth, and auoyderh the force of  
the argument, saying; *Omnia hac ad ritus Ecclesie perti-  
nent, &c.* All these are onely such things as belong vnto the  
Rites of the Church. And againe (as determining the very  
cause) The *Scriptures* (saith he) contayne in them all mat-  
ters of doctrine belonging necessarily vnto faith and good  
life; but doe set downe onely a generall law concerning Rites  
and Ceremonies, *1. Cor. 14.* Let all things be done honestly,  
and in order. Therefore the particular Rites, appertayning to  
the Church, because they be ambulatorie and mutable, might  
well be omitted by the Spirit of God, and permitted to the  
conueniencies of the Church: for all men know, that there is  
[longè dispar ratio,] a great difference betweene doctrines.

Contr. 1. lib. 4.  
pag. 182.



Pag. 191.

of faith and manners; and the matters of Rites and Ceremonies. So he. But most exactly, where the same Iunius maketh this distinction; *Some things are necessarie in themselves, and by the authoritie of the Scripture, such are the substantiall doctrines belonging to faith, and godlinesse of life. Some things are not necessarie in themselves, but onely by authoritie of Scripture, such are those, which are recorded in Scriptures for other causes, than for any use absolutely necessarie. And some other things are neither necessarie in themselves, nor yet by authoritie of Scripture, such as are matters rituall: whereof he had said before; They are not mentioned in Scripture, but omitted by the Spirit of God.*

Vid. *suprà*.De sacra  
Script. pag.  
262. & 263.

Pag. 278.

And profound Zanchius, in his confutation of Romish errors, and in the question of *sufficiencie of Scripture*, hath this distinction of Ceremonies; *Some (saith he) are consenting unto Scriptures, some are dissenting and repugnant, and some are neither consenting nor dissenting, but [adiaphora] that is, indifferent. And he addeth; These not having any foundation in the Word, may notwithstanding helpe for the furtherance of pietie.* The like answer is made by Doctor Whitaker, Danaus, and who not that euer intreated vpon that question, concerning the *sufficiencie of Scripture?*

## SECT. XX.

*Our fourth prooffe is from Reason, taken not onely from the nature of Ceremonies, (according to the common acknowledgement of all Diuines: ) but also from the different practice of Reformed Churches.*

You haue said that our Ceremonies, though they be not *Against* the Word, yet because they are *Besides* the Word,

Word, are therefore vnlawfull. Whence I first argue thus: Nothing can, in respect of God, be called vnlawfull, which is not *Against* the Word; because whatsoever is vnlawfull, is a transgression of some Law revealed in his Word: But that which is onely *Besides* the Word, is not a transgression of the Word. Therefore your assertion is frustrate.

2. Nothing that is [*Adiaphoron*] and indifferent, can be pronounced simply vnlawfull: But some Ceremonies of mans inuention, without speciall warrant from the Scriptures, are indifferent, by the iudgement of Diuines, of whatsoeuer sort, or faction: *Ergo*, some such Ceremonies may be held lawfull.

3. This may be prooued from the differences of Ceremonies, in most Christian Churches, M. Caluin hauing told vs, that *Christ would not prescribe particular Ceremonies to his Church, because it is impossible, that the same Ceremonies should be conuenient and agreeable to all so different Nations, as are in the world.* And Oecolampadius will haue vs know, that in the Churches of Basil, Bearne, and Tigurie, there is *magna concordia, &c.* Great concord, notwithstanding the varietie and difference of their Ceremonies. Supra.  
Epist. lib. 4. p. 318.

So likewise by P. Martyrs allowance, *Quauis Ecclesia, &c.* Euery Church may abound in her owne sense: and therevpon he concludeth; *Non vrgendum, &c.* That no man may vrge the very same Rites and Ceremonies vpon all Churches. Lastly, your Zepperus holdeth, that *The free obseruation of diuers Rites is no hinderance to the Church; nay (saith he) the varietie of Ceremonies, in diuers Churches, is so farre from giuing offence, that reason it selfe requireth, that the libertie thereof should not be restrained.* Polit. Eccl. pag. 138. & pag. 142-143.

From this ground the reason is impregnable, that if  
in

in the *Churches of Christ* there may be, yea and of necessity must be difference in *humane Ceremonies*, then *Ceremonies of humane institution* are of themselves indefinite and indifferent, and in that regard can haue no speciall prescription from Diuine authoritie.

# SECT. XXI.

*Our last prooffe is from the confession and practice of the Non-conformists themselves.*

The *Lincolneshire* Opposites, and every Non-conformist require in all their Books and Writings to haue their *Ceremonies* so free, that every Parish may vse such Rites, as by the discretion of the choycest Parishioners may be held most expedient: by vertue of which their conceited freedome, it commeth to passe that *Some Parishes will sit at the receiuing of the Communion; and some stand: Some will haue God-fathers and God-mothers, and witnesses; and some will be content onely with the naturall father: Some will admit of publike Festiuals and holy-dayers; and some of none.* And all this varietie they are periwaded may be had in diuers Churches, without any variance at all. Which Circumstantiall points are so farre to be accounted *Ceremoniall*, as they serue for a modification of our actions and gestures in the worship of God. Hence I may argue: If all these were of diuine authoritie, then could they not be so diuerse; for the Law of Gods Word is to all Nations the same. But if they be of *humane institution*, then are they in that respect either vnlawfull, or lawfull: if vnlawfull, then ought you not to vse the *Ceremonies* of mans ordinance; if lawfull, then you ought not to impugne them.

SECT.

## SECT. XXII.

*The Assumption of the Non-conformists, against  
our Ceremonies in generall.*

*But these Ceremonies have no warrant from the Word of God, being but humane Rites, ordained by man, &c.* Abridg. Lin  
& M Hy. 16.

*Our first Answer in defence of our Ce-  
remonies.*

In the ordaining of *Ceremonies*, two things come to be considered; the first is in *Thesi*, and generall position, that it be warranted by the Word, whether it be by precept, or else by permission: and so we might say that the Ordinance of *Ceremonies* may be called *Divine*. The second consideration is in respect of the *Hypothesis*, and specification of the *Ceremonies*, as prescribing of this or that gesture, habit, place, or time, and the like points of circumstance, agreeable to the Service of God: these, we say, (in respect of the *permissive* appointment of *Ceremonies*) are from God; but in respect of the specification, and determination of some one sort of *Ceremonie*, rather than another, they may be called *humane*.

Againe, that you may better discern of these termes, take into consultation (if it please you) the aduice of M. Caluine, who calleth those Constitutions of the Church, *Instit. lib. 4.4* .  
which are founded in *Scripture*, [*prorsus divina*] *Also-* 10 9. 30.  
*gether Divine*: and he taketh an example from *Kneeling* in  
solemne Prayer, which (saith he) is so *Humane*, that it is  
also *Divine*. It is *Divine*; but why? Even because it is a  
part of that *Decencie*, the care and obseruation whereof  
is commended vnto vs, by the Apostle; *Let all things bee  
done decently, and in order*: But *humane*, so farre as they  
are appropriated by men to some circumstance of per-  
son,

Catech. Tra&. de hominis gratitud.

son, time or place; and so it is in this Scripture rather *intimated than expressed*. By which rule wee are likewise authorized to call some *Ceremonies* of our Church, in a kind of generality, *Divine*, so farre as they haue any dependance vpon that generall direction of *Scripture*, which commandeth that *things bee done in order, Decency, and to edification*: but *humane*, in respect of the application of such rules, according to the discretion of the Church. *Vrsinus*, whom you often produce for your choice witnesse, telleth you to the same purpose, that *Ecclesiasticall Constitutions are good, so far as they doe specially assigne that, which is generally rather intimated, than expressed in the Word of God*. Can you say then, that all such acts are altogether *Besides Scripture*?

M. Nic.

There is a second Rule of direction, in case of *Ceremonies*, which is, the *Equity* of them, that are containd in *Scriptures*; according to the example of *Salomon*, in building his *new Altar* for Sacrifice, besides that one Altar which God himselfe had ordayned; whereof one of your owne fellowship confesseth, saying, that *he did it out of the equity of Moses Law*. Notwithstanding, this equity was so void of prescription, that if this bee necessary, that act of *Salomon* might bee iudged to haue wanted due warrant.

Thus much of the first generall Argument, whereby they haue concluded (against *Scripture, Fathers, iudicious Divines, and all probable Reason*) that all *Ceremonies*, belonging to Gods Seruice, which are inuented of man, *Besides* the euidence of *Scripture*, are vnlawfull.

## CHAP. II.

## SECT. I.

*The second generall Argument made by the Non-conformists, against the three Ceremonies of our Church, is; That they are held as properly parts of Gods Worship.*

*The Maior. All humane Ceremonies which are esteemed, imposed, or observed, as parts of Divine Worship, are unlawfull.*

Abridg. Linc.

pag. 37.

M. Hy. and

the rest.

*The Assumption. But such are these; Surplice, Crosse in Baptisme, and Kneeling at the Communion. Therefore these are unlawfull.*

*Our Answer.*

**D**istinction is by the *Logicians* called a Wedge, because it is the onely meanes, in all Disputes, to dissolue the hardest *Entenches* and knots of subtilty: which if you would haue applied in this Controuersie, then should you not haue needed our answer, to wit; if you had but discerned the proper and *essentiall* parts of Gods Worship, from the improper and *accidental*.

By the *essentiall* parts, we vnderstand such *Ceremonies*, which are so necessarily required to Gods Seruice, as that the contrariety thereof must needs displease him. And the improper and *accidental* parts, or rather Appurtenances are such, which serue onely as accessory complements, ordained for the more conuenient discharge of the necessary Worship of God.

It was proper to God, as to create the body, and all the naturall limmes and parts thereof, whereunto man hath no power to adde so much as an *haire*; so to ordain

the perfect forme of his essentiall worship and service: but yet for man to apply thereunto accessary Ceremonies, for Decorum, and Edification, may no more bee accounted a derogation to Gods Ordinance, concerning his owne Worship, than it can bee to his Creation, to cloath and apparell the naked body of man; which is indeed rather to bee accounted a note of our greater estimation thereof.

## SECT. II.

*The Non-conformists* } *Scriptures.*  
*their proofes of the* } *Fathers.*  
*Major, from* } *Witnesses.*

M. Hy.

*These Ceremonies imposed are not onely not commanded as lawfull, but prohibited as sinfull: For the Scriptures, Fathers, and Orthodox Writers doe condemne as sinfull, all wis. worship, or wil. worship whatsoever, proceeding out of the forge of mans fancies.--- Whatsoever precepts of men in Gods Worship, either for matter, or manner, delivered and imposed by man, although they seeme never so good in their owne sights.*

*Our Answer.*

I doubt that wee shall find you to bewray more will than wit; and more fancie than sound reason, in your pretended proofes. Begin with Scriptures.

## SECT. III.

*Their proofes from Scripture.*

Abridg Linc.  
 pag. 44. in  
 marg. & others

Esay 29. 13. *God saith; In vaine doe they worship me, teaching for Precepts Commandements of men. In Deut. 12. 32. We are commanded neither to adde, nor to diminish: And Coloss. 2. The Apostle condemneth ἡδαιδευκῶς, wil. worship.*



*Our Answer.*

All these places of Scripture are meerely *Heteroclits*, in respect of the point in controuersie. For first, by the [*Precepts of men*] in *Esay* are signified such *humane* ordinances, as were exprelly contrarie to the Commandement of God, as is plain both by the description of their sinne, called a *staggering drunkenesse* (signifying their *Esay* 29. v. 9. Idolatrous conceits;) and also by the denunciation of Gods iudgements, by *fearefull destruction to come vpon* *Verf. 7.* *Israel*, by the hands of a multitude of *Nations*. Which kind of menaces were neuer published but for haynous and horrible transgressions.

Secondly, the *Adding and diminishing* spoken of, doth *Deut. 12. 32.* not meane *addition* of preservation, but addition of corruption: like as the fraudulent Coyner of money doth corrupt the Kings Coyne, either by adding baser metall vnto it, or by clipping any siluer from it, and in both kinds he is a Traytor. How much more high treason must we iudge it to be against the Highest himselfe, when man shall aduenture, either to make any Diuine precept, or promise, and set Gods stampe vpon it? to make the speech to be Gods speech, which is but the deuice of his owne forge? or to diminish the estimation of Gods precept, by accounting it but an inuention of man? And the like may be affirmed of the Sacraments, which are proper to that Diuine person, who is the Testator, it being no lesse sacriledge to corrupt the Sacraments, which are the seales of Gods promises, than to deprauē his Will of Commandements.

## SECT. IIII.

*A confutation of the Non-conformists interpretation  
of the Scriptures, by their owne witnesses.*

Ifag. Tra&. de  
Doctrin.  
Christ. c. 23.

Your most approved witnesses make altogether against you. First, *Daneu*, objecting against Papisticall Traditions the same places of *Esay*, saying, *In vaine doe they worship me, teaching, &c.* and *Deut. 4. 12.* *Nothing must be added, &c.* told you, that *Ex superioribus, &c.* He meant this of the Traditions which he spake of in the former Chapter; and whereof he had said; [*Huiusmodi traditiones humana, &c.*] Such humane Ceremonies, which are added as necessarie appendices, and parts of doctrine belonging to Christian faith; or are deliuered as [*norma*] the Rule of Gods worship, they doe in effect accuse the Word of God to be lame and imperfect; which is plaine blasphemie, as *Tertullian* teacheth in his booke of Prescriptions against Heretikes.

Zanch. vpon  
those places.

Secondly, *Zanchius* hath told you, that That place concerning will worship, condemned by the *Apostle*, *Col. 2. 27.* did point at certayne Hypocrites of those times, who did obtrude vpon Christians Traditions of their owne deuising, in pretence that they proceeded from God. And vpon these words of the same *Apostle*, *Let no man deceiue you in meate or in drinke, &c.* hee presseth it against the Popes thunder-blasts of paper-shot, saying, that Seeing al things necessarie to saluation haue beene deliuered vnto his Church by Christ, therefore may we contemne the Popes execrations and Anathema's, whereby he pronounceth damnation vpon them, that approue not his Traditions, as not holding them necessarie to saluation.

You see how many arrowes you haue drawne out of Gods quiver, the holy Scripture; and by this time may perceiue, what kind of mark-men you are; seeing that the marke being to confute Ceremonies, which are only Besides, and not Against the Word or Will of God, you haue chosen such arrowes, as are too heauie for your bow:

bow : all of them being such Texts , which condemne hainous and enormous sinnes, directly reprov'd by holy Scripture ; and therefore must needs light farre short of the Marke. For tell vs (I pray you) in good conscience, are our *Ceremonies* expressely condemned by *Scripture*, as was *Idolatrie* in *Esay 29.* saying thereof, *In vaine doe they worship me, &c.* or as the wicked corrupting of the Law of God, *Deut. 12.* saying, *Thou shalt not adde, &c.* or as that hereticall doctrine against Christian libertie in *meates*, *Col. 2.* I thinke you cannot be so perswaded, except you your selues can, by your authoritie, make some new Scripture to proue it.

SECT. V.

*Their proofes from the Iudgements of the Fathers.*

*The Fathers doe reiect Will-worship as Idolatrie ; Augustine, M. Hy. Ierome, Cyprian, Chrysostome, doe all speake against new doctrines, and humane Traditions.*

*Our Answer.*

The Fathers doe, indeed, reiect *Will-worship* : wherein, as we doe willingly subscribe vnto their iudgement, so may we iustly reprehend you, for your wilfull wresting of the Fathers sentences : Who, as they did condemne all such Doctrines, Traditions, yea, and (if you will) also *Ceremoniall Constitutions*, which are mingled with some false and corrupt opinion ; so did they vniuersally iustifie, prescribe, and practise Traditions (such as ours are) which were meere *Ceremoniall*, as you well know by the *Canons* of their Councils, which your selues do obiect, and your owne hearts can tell you, that you oppose the Fathers against vs in this case, not as their ingenuous children, seeking to follow their iudgement ;  
but

but as men aduersely and sinisterly affected, as if, in confuting vs, you meant to condemne them (if you could) by their owne sayings. As might haue easily appeared by their Testimonies, if you would haue insisted vpon particulars.

# SECT. VI.

## *Their last prooffe, from the Testimonies of Protestant Authors.*

Abridg. Line.  
pag. 37.  
M. Hy.  
M. Lang.  
and others.

*That Ceremonies imposed as parts of Gods worship are unlawful, may appeare by the iudgement of the most iudicious Diuines, who haue all by this Reason condemned the Ceremonies of Papists, Calvin Instit. lib. 4. cap. 10. sect. 8. Pet. Martyr, Chemnitzius, D. Mort, Apol. part. 1. cap. 89. and others.*

## *Our Answer.*

The true vnderstanding of the two acceptions of this phrase [*Parts of Gods worship*] might easily haue rectified your iudgements; for it is sometimes taken in Authors more strictly and properly for that essentiall forme and manner of worship wherein there is placed an opinion of Iustice, Sanctitie, Efficacie, or Diuine necessitie: and so wee hold it sacrilegious for any Church to impose, or to admit of any such *Ceremonie* proceeding from *humane* institution. Sometimes againe the same phrase is taken more largely, for euery circumstantiall Rite, which serueth for the more consonant and conuenient discharge of that essentiall worship of God: and thus we hold it a piece of Christian libertie, belonging to the Church, to ordaine Ceremonies, which may tend to *Decencie, Order, and Edification*, as hath beene already shewne, and acknowledged. Herein therefore doth your inexcusable abuse of your Authors, bewray it selfe, that  
where

where they condemne onely such *Ceremonies*, which are inuented by men, and brought into the Church by Papiſts and others, with an opinion of ſuch holineſſe, efficacy, and neceſſity, as whereby God is as properly worſhipped, as with the formes, which he himſelfe hath ordayned; thereupon you vrge and inforce them to the confutation of onely *Circumſtantiall* and *Accidental* Adiraments, vſed without all ſuch ſuperſtitious reſpect.

Come wee now to the examination of your Witneſſes.

1. M. *Caluin* ſaith indeed, that, *All thoſe Conſtitutions are wicked, in the obſervation whereof men place any Worſhip of God.* Where, by [*Worſhip*] hee meaneth not any circumſtance eyther of time, place, perſon, or geſture, which are required in the celebration of Gods *Worſhip*: but the inward vertue of *Worſhip*, which conſiſteth in an opinion of Holines, and Juſtice, &c. As you might haue learned from M. *Caluin* himſelfe, if you would haue taken out his next Leſſon, where he condemneth the Papiſts; but why? Euen becauſe they doe conclude, *ſp- ſiſſimum Dei cultum in ſuis ritibus contineri*: Gods *worſhip* it ſelfe (meaning the very eſſentiality of the Worſhip of God) *to conſiſt in their Rites.* And refuting it by the Scripture of *Eſay 55. In vaine do they worſhip me, teaching, &c.* expoundeth what hee meaneth by [*Worſhip*], ſaying that *The Papiſts* [in ritibus ſuis iuſtitiam, quam Deo opponant, & quā ſe ante Tribunal ſuſtineant, quærunt] *they ſeek that righteouſneſſe in their Ceremonies, which they may oppoſe vnto God, and wherewith they may uphold themſelues, when they ſhall bee called to anſwere before his Tribunal.* Surely there is no Proteſtant, who will not call eue- ry ſuch figment of mans braine, a very Idoll, where- with Gods Worſhip is impiouſly prophaned.

*Caluin. loco citato. nu. 8.*

*Caluin. Ibid. Numb. 15.*

Exam par. 1. p.  
93. col. a. & b.

2. *Chernitus* also, in the place alleaged, speaking of the reseruation of the Sacrament of the Lords Supper, sheweth that Antiquity vsed a *Reseruation*, as well as the Papists, but yet with a great difference: For, *Tridentini* docent, &c. *The Doctors of the Councell of Trent teach this Reseruation to bee a custome necessarie, and altogether to be retained: but the Ancient Fathers, who had great reasons, in regard of those times, to obserue that custome, yet did they not hold it necessarie.* So that hee likewise condemneth that which is made an essentiall part of Worship.

Loc. Com.  
pag. 779.

3. *Peter Martyr* speaking of Ceremonies (although he verifieth your phrase of speech, p. 3. saying, that *Diuine Worship* doth not depend upon the will of man, but on the counsell and will of God) yet doth he crosse, and as it were controule your meaning of the word [*Worship*] you vnderstanding thereby any Ceremonies, which may serue for a complementall performance of that Diuine Worship, although it be not held as necessary hereunto: But he saith expressly, *Licet Ecclesiæ, &c. The Church hath power to prescribe and make Constitutions, concerning the place, time, and manner of receiuing the Sacrament of the Lords Supper, whether at Morning or at Night; whether standing or sitting.* By this, you see that he condemneth not the institution of the *Accessarie* and *Accidentall* parts of Gods Worship, but plainly approueth of them.

Ibid.

Your last Witnesse answereth for himselfe, that Hee in that place, confuting the superstition of the Church of Rome, doth not simply condemne all her Ceremonies, but *Farraginem, turbam, onus Ceremoniarum*; to wit, the immoderate multitude, and intolerable burthen of her Ceremonies in Feasts, and Fasts, in Gestures, &c. And you (M. H.) I trow, in reproouing a man for a Surfet, or Drunken-

Drunkennesse, doe not thereby meane to deprive him absolutely of his Meate and Drinke.

# SECT. VII.

*Our generall Confutation of their former generall Proposition; especially from their owne Witnesses.*

The authority, which the Church doth challenge, or appointing circumstantial and accidental parts of Gods Worship, is from the libertie which Shee hath granted vnto her in *magna Charta*, to wit, the Booke of holy Scriptures, which expressly hath given vnto her authority to constitute such Rites, as belong to *Decency, Order, and Edification*, as hath bene already prooued. But because the Non-conformists are so frequent in alleaging of Witnesses, I shall desire them to consult with two such, whom they haue especially, and namely appropriated vnto themselves in this whole Controuersie; who (I make no question) will answer their Obiection.

Wee beginne with *Visimus*; who hath catechized them well, where first bringing in the Obiection, *viz.* *Quæ ad gloriam Dei, &c.* By those things which are done to the glorie of God, God is worshipped: But the Constitutions of the Church are done to the glory of God; Ergo, God is worshipped by the Ordinances of man: He thus answereth and resolueeth, that *Those things which are done to the glorie of God, to wit [per se] of themselves, that is, such as are commanded by himselfe, to the end that by them we may expresse our obedience vnto him, those acts are the Worship of God: But not those which accidentally doe serue to the glorie of God, that is, to the performance of those things which are commanded of God.* And a little after to this other Obiection, *viz.* *Whatsoeuer is done of Faith, and pleaseth* Catech. Tract. de hominis gratitud. pag. 739.



God, that is a *Worship* of God. Hee answereth, *Cultus Dei*, &c. The *Worship* of God doth please God otherwise than doe those [Adiaphora] or things indifferent: For that, which is the *Worship* of God, doth so please God, that the contrarie thereof cannot please him; and therefore cannot be done in Faith: but things that are indifferent, are so approoved of God, that the contrary unto them are not condemned.

What can be more plaine, to shew, that when those Diuines speake against *Worship* of God deuised by man, they vse the word in a strict acception and sence, as signifying the proper *Worship* of God, being therefore properly *Diuine*, because ordayned of God? And so wee confesse vnto you, that our *Ceremonies* are no part of Gods *Worship*. But the word [*Worship*] being vsed in a large signification, as noting all circumstances, which may conferre, and appertaine to the setting out of the foresaid *Diuine Worship*: in this sence onely we say, that *Ceremonies* may be held to be parts of Gods *Worship*, yet accessary and accidentall only, but not essentiall; and Adherents rather than Inherents.

De Redemp.  
pag. 481.

The second Witnesse is Zanchie; who distinguisheth those parts of Gods *Worship*, wherein the substance of Gods *Worship* doth consist, as namely, participation of Sacraments, Oblations of Sacrifices &c. from these things which hee calleth [*Annexa cultui*] that is, *Annexed thereunto*; such as are vessels, vestiments, time, and the like circumstances. Which is a point of learning so generally digested of all that are conuersant in the course of Diuine Studies, that I maruell how such points should seeme to bee so raw to some of the Non-conformists in this case, as that they can no way relish them. Thus much of the Proposition.

SECT.

SECT. VIII.

*The Assumption of the Non-conformists, against  
these Ceremonies in generall.*

*This our Argument is strong against all these Ceremonies in* Abridg. Line.  
*question, seeing they are all knowne to be esteemed, imposed, and* pag. 39.  
*observed, as parts of Gods worship.* M. Hy. &  
M. Lang.

*Our Answer.*

If you can proue these our Ceremonies to be imposed  
or observed by our Church, as proper, essentiall, and ne-  
cessarie parts of Gods worship and Religion; we must then  
necessarily yeeld vnto you the whole cause: and here-  
after subscribe vnto your *Non-subscriptions*.

SECT. IX.

*The Reasons of the Non-conformists, to proue that our  
Ceremonies are imposed by our Church, as reall  
parts of Gods worship.*

*Their first Reason.*

*The use of these Ceremonies is divine Worship, because the same M. Lang. &  
with the Jewish, wherewith God was honoured: Because of the M. Nic.  
same kinde: For whatsoever is of the same use, is of the same kinde,  
in respect of worship, although it may be diuers in the Adiunct of  
true and false; according as it is appointed, and not appointed of  
God. As for example, Leuiticall Vestiments will not be denyed but  
to haue beene parts of the externall worship of God, as well as other  
Rites among them: For what definition of worship can be giuen,  
which may not be predicated of these Rites? For to be instituted of  
God (if any shall so answer) doth not varie the common nature of  
worship, but distinguisheth it into true or false.*

## Our Answer.

This is a piece of learning, which (I thinke) neuer saw print, to wit, that the *Institution of God doth not alter the common nature of worship*; because Gods *Institution* doth distinguish necessarie worship from the indifferent, and the *Essentiall* from the *Accidentall*. For, before the *Leuiticall Law*, the offering of any coloured sheepe, spotted, or vnspotted, was indifferent; but after that the Commandement of God had prescribed, that the *Lambe*, which was to be sacrificed vnto him, should be *without spot*, then this *Ceremonie* of an *vnspotted Lamb*, became necessarie and essentiall in Gods worship. And so we might say of the rest of the *Ceremonies* vnder the *Leuiticall Priesthood*. Therefore the Commandement of God doth not distinguish onely betweene *True* and *False*; but sometime betweene *Necessarie* and *Indifferent*, *Essentiall* and *Accidentall*, *Diuine* and *Humane*: that, being onely *Necessarie*, *Essentiall*, and *Diuine*, without which the worship of God cannot be lawfully performed.

## SECT. X.

## Their second Reason.

M.Hy. Theſ. 7.  
and others.

\* Eccl. Polit.  
pag. 61.

*That which is imposed to breed an opinion of holinesse, is appointed and ordayned part of Gods worship: But these Ceremonies are therefore imposed; For* M. Hooker telleth vs out of Ecclus. 45. *that they could not mention the holy garments, but with effectuall signification of most singular reuerence and loue: gining vs thereby an ample acknowledgement, that reuerence is to be yeelded, and holinesse afforded, to our Ministeriall garments.*

*Secondly, They may challenge this respect of Reuerence and Holinesse. being the Constitution of the sacred Synode, which (as is alleged) is the Church of Christ representative.*

*Thirdly, seeing that Crosse and Surplice are set apart from*  
Cinill

*Ciwill uses, and appropriated to the acts of Religion in Gods service.*

*Fourthly, because they may claime a Religious reverence and honour; which was the cause that Christ rebuked the Pharises for washing of their hands, Matth. 15. because they feigned an holinesse in their owne inuentions.*

*Our Answer.*

Although I had not beene acquainted with your disposition, yet might I by this one Reason haue taken a proportionable scantling thereof, to know, that your obiections haue not proceeded so much from the precipitance of a misguided zeale, as from a peruerse and sinister purpose of Calumnation; else would you not haue dealt, in the first place, so vniustly with *M. Hooker*, by imputing vnto his testimonie alleaged such a superstitious opinion of *Holinesse*, as though he had meant any *operative Holinesse* (either by infusion, or inhesion) and not onely that which is *significatiue*: euen as his owne words doe directly import.

Nor secondly would you, with such a salt scurrilitie, haue twitted our Church in her *Conuocation*, for assuming the Title of *Sacred Synode* vnto her, as being the *Representatiue* body thereof; seeing the Apostle *S. Paul* in all his *Superscriptions* to the seuerall Churches of *Romanes*, *Corinthians*, *Galathians*, and others, doth instile their Congregations, *Saints by calling*. Nay, but you your selues are sufficiently bent to call your Brethren in *Non-conformitie*, too peculiarly, *Holy Professors*.

As for the third point, concerning appropriation of any thing to *Gods service*, you could not haue iudged it to be a necessarie argument of essentiall holines; especially hauing confessed, that the *Pulpit-cloth* may, without any superstition, be continually fastned to the Pulpit: and the *Communion-cup* reserued onely for *Sacramentall vse*, and  
not

not employed at all in any ciuill or ordinarie seruice. Euen as the Church and place of Gods seruice it selfe is not lesse lawfully a *Ceremonie*, because it is assigned only vnto holy worship.

Lastly, your Obiection of the *Pharisaicall Tradition of washing of hands before meate*, is altogether impertinent; considering that Christ did not reprove their Act of *washing*, but their intention and opinion, in attributing a legall and operative *Sanctitie* and *holinesse* to that their owne inuention, which was indeed a superstition, and the very *Leaven of the Pharises*: from whence there issued a *Religious reuerence* farre exceeding that respect, which we shall hereafter proue to be lawfully attributed vnto our *Ceremonies*.

#### SECT. XI.

#### Their third Reason.

M. Hy. Theſ 3. *These Ceremonies imposed, are, for their use and practice, preferred before necessarie duties, and principall parts of Gods worship; as to wear a Surplice, or Preach not; use the signe of the Crosse, or Baptize not; practise other Ceremonies, or else you shall not exercise any other ordinance of God.*

#### Our Answer.

This is but dull sophistrie; for who seeth not that this is not a preferring of *wearing a Surplice before preaching* (as you fondly imagine;) but to preferre an orderly and discreet Preacher, before one that is factious and exorbitant? If the Lord Chancellour, hauing appointed a Commission for his Maiesties seruice, and designing a place most conuenient for that purpose; afterwards vnderstanding some one or other of the Commissioners to be so peremptorily self-willed, as to refuse to sit with the

the rest of the Commissioners, in the place appointed; shall exempt that party, and put him out of the Commission, placing another in his stead: should it not argue want of common reason, to inferre heereupon, that the said Lord Chancellour had hereby preferred the circumstance of a place before his Maiesties Seruice?

## SECT. XII.

## Their fourth Reason.

*They are knowne to bee imposed as parts of Gods Worship, for* Abridg. Linc. many people in all parts of the Land are knowne to be of this mind, pag. 39. Sec. & that the Sacraments are not rightly and sufficiently administred, M. Hy. or receined without them. Theol. 7.

*Our Answer.*

This your Argument, if it be rightly examined, will not proue so strong, as strange: For to conclude thus; *Many people within the State of this Kingdome doe hold these Ceremonies to be necessary parts of Gods Worship: Ergo, they are imposed and obserued as necessarie parts of Gods Worship:* may by as good, or rather better reason, be retorted vpon your selues, thus: *Most people in the Land hold them not to be necessarie parts of Gods Worship; Ergo, they are not imposed as essentiall and necessarie parts thereof.*

Secondly, you ought to haue made a difference betweene the iudgement of the Gouvernours in imposing, and the opinion (if yet there be any such) of some people in obseruing of them, as *necessary*: For this your Reason can make no better Logicke, then if one would conclude that *Usurie* (the State not punishing the taking of tenne in the hundred) is iustificable by the Law of God; because some people make the like collection.

But to collect what is the minde of Gouvernours, from the fancie of some Inferiours, is but to tell vs, that if the Legge doe halt, the lameness thereof must be said to be in the Braine.

And (because you doe commonly obiekt the multitude of people) tell vs, in good sadness, of what Sect you suppose this people to be, that hold the necessity of these things? Are they Popish? But these haue not so great a conceit of our *Ceremonies*, as they are knowne to bee administred in our Church. Or are they of your owne disciplining, who by your Calumniationes are taught to thinke, that the Church had *imposed* these *Ceremonies* in an opinion of necessity, so as to make them *Essentiall parts of Gods Worship*? Then must we tell you, that the seducement of the Scholler, is the sinne of the Master. Or lastly, are they some of the people, who are otherwise conformable? Then doubtles these, if yet there be any such, will not be found to be many, as you suppose; but the same people may bee thought to fall into that misconceit, not so much by the *imposition* of the Church vpon you, as by your vehement opposition against the Church, whereby some such simple people are brought to beleue that your imputation (although most calumnious) is true; to wit, that these *Ceremonies* are *imposed as necessarie parts of Gods worship*. But forbear you this slander, and those people will soone relinquish their errour.

## SECT. XII.

### Their fift Reason.

Abridg.Linc.  
pag. 19. &  
M. Hy.  
Thes. 35.

*The omission of them (even without the case of scandall and contempt) is more sharply punished, then any other finnes committed against the Law of God, as Periurie, or Adulterie.*

Ony



*Our Answer.*

What therefore? *Ergo* (for this is your marke) *they are preferred before the Precepts of God, and made parts of Gods Worship.* This consequence is not necessarie; for it falleth out herein, as vsually it doth in the like case, in all *Weale-publikes*, where we see more exact and grievous prosecution of Iustice against a Pilferer, than against a Swearer; against a false Coyner of Money, than a Manslayer; Not that hereby Christian Common-wealthes doe professe that the other Sinnes are, in their owne nature, lesse hainous; or that they do not professedly preferre Gods Glory before all other respects: But because stealth of mens goods, and adulterating or corrupting of Coyne, doe more immediatly worke the ruine of the common peace; therefore the Cōmon-wealth (as every sensible thing naturally doth affect) is bent immediatly to seeke the preferuation of it selfe, that so it may bee more able to establish those things which concerne the glory of God, by repressing of more hainous crimes, whether by temporall punishment, or els by the spirituall censures of the Church. And so it sometimes falleth out in the proceeding of the Church it selfe, which seeketh by these censures to preferue her owne peace and integritie against those who doe vniuſtly defame her.

Furthermore, suffer mee to deale plainely, and to tell you, that your *Parenthesis*, which complaineth, that you are so grievously punished, for onely *omission of those Ceremonies (euen without the case of scandall and contempt)* is no better then an open slander against the Church of God: for you cannot instance in any one Minister that hath beene so grievously punished for the bare *omission* of a Rite, without his persisting opinionatiuely, refractarily, and that publikely, in flat contradiction

against the Church. If that the practisioners in the Law should obstinately refuse to weare the ordinary Gowne of a Counsellour, or party-coloured Habite of a Sergeant, would the graue Iudges of the Land passe it slightly ouer, as a bare *omission*, and not rather iustly punish it as an intolerable contempt?

## SECT. XIII.

Abridg.Linc.  
col.pag 39.

*The contrary-minded, albeit neuer so peaceable, learned, or godly minded, if they shall declare their contrarie indgement, are accounted Puritans and Schismatickes, and by Canon, if they shall offend, censured as excommunicate.*

*Our Answer.*

Although perhaps you haue reason to wish the release of some penalties, yet ought you specially to consider your owne deserts, and know thar *Schisme*, which is the diuiding of affections, taketh beginning from the difference of opinions, albeit in points of lesse moment; and then reckon the multitude of *Separatists*, who haue had their first principles of opposition against our Church, out of your Schoole of contradiction, by your vile aspersiō of no lesse a crime then *Idolatry* it selfe: And after iudge, whether there be not some cause to call your opinion *Schismaticall*, as still nourishing the cause of a cursed *Schisme*, although not alwaies effectuating the same.

In the next place, obserue with vs the daily conuulsions increasing in the members of the Church; whilst as some, distracted in their affections, will hold of *Paul*, and others of *Apollos*; some heare one kinde of Ministers preach to the despight of others; some will receiue the Sacrament at the hands onely of conformable, and some, onely of vnconformable Ministers; to the great dishonour of *Christ*, whose Word and Sacraments they haue

haue, in respect of the persons of men.

Concerning the *Censures* of the Church, you cannot be ignorant, that it hath beene the common discipline, in all Churches ancient, and lately reformed, to impose and challenge of Ecclesiasticall persons a subscription to the orders constituted therein; or dayning that in the end such persons should be deposed from their places, that shall factiously oppose thereunto, to the disturbance of the peace of the Church. *M. Beza*, writing vnto the *French* and *Dutch* Churches here in England, for their direction in point of Discipline, delivereth vnto them his 28. Article in these words: *Hac ratione per latis legibus, &c. The Constitutions being thus* Epist. 24.  
*made, who soeuer shall factiously repugne them, and will not* pag. 149.  
*suffer themselves to be reclaymed; much more they who shall conspire together against Ministers, and Elders, they are worthy to be handled as the publike enemies of the Church.* I do not speake this, to exasperate the Churches censures against you, but to moderate your conceits and detractions against the Church, who vse to esteeme of her, not as of a naturall Mother, but rather as of a curst Stepdame. But why? Because forsooth, shee will haue an vniformitie of order amongst her children, and will not suffer her lawful command to be factiously contemned.

#### SECT. XV.

*Our generall Confutation of the Non-conformists, against their generall Assumption; wherein they objected, that our Ceremonies are imposed to be obserued as the proper and essentiall parts of Gods worship.*

Against their generall Proposition, we haue proued from their owne witnesses, to wit, *Caluin, Chemnitius, Peter*

ter Martyr, *Vrsinus*, and *Zanchius*, that onely those Ceremonies are properly made parts of Gods worship, wherein the worship of God is said essentially and absolutely to consist. Now we must confute their generall assumption, by the expresse profession of our Church, which teacheth, and publisheth to the world, that shee doth not either *impose*, or *obserue* any Ceremonies, with any opinion of efficacie, holinesse, or necessitie, but onely for *Decencie*, *Order*, *Edification*, and *Conueniencie*.

Constit. &c.  
Can. 75.  
Can. 30.

Common praier  
Booke before  
the beginning  
of Seruice.  
Ibidem.

It will become euery child of the Church to heare his Mothers Apologie for her selfe, in this case: who telleth vs, saying, First, *Our meaning is not to attribute any holinesse, or speciall worthinesse to the said Garments.* Secondly, *We teach, that the Crosse is no part of the substance of the Sacrament: this signe doth neither adde to Baptisme, nor detract from it.* Thirdly, *These Ceremonies which we haue retayned upon iust cause, may be altered and changed; and therefore may not be esteemed equall with Gods Law.* Fourthly, *In these our doings we condemne not other Nations, or prescribe any thing, but to our owne people onely: for we thinke it meete that euery Countrey should vse such Ceremonies, as they shall thinke best to the setting forth of Gods honour and glorie, and to the reducing of the people to a more perfect and godly liuing, without error or superstition.* Can any Christian require a more Orthodoxe profession concerning Ceremonies, than this is? whereby it is made euident, that our Church retayneth these her Ceremonies for *Decencie*, without opinion of *Holinesse*; for *Order*, without making them of the *Substance* of Gods seruice; with a Christian libertie, as thinking them *Alterable* and *Changeable*, without opinion of *Necessitie*; And lastly, in an *Vnitie* of Christian Brother-hood, with other reformed Churches abroad. And therefore may most iustly challenge vni-formitie within her selfe.

This

This profession of our Church is so manifest vnto her most earnest Opposites, that the whole Assembly of *Non-conformists* in *Lincolneshire* acknowledge it: who doe notwithstanding (to our wonderment at their boldnesse) paralell our Church with the *Romish*; which neuerthelesse they confesse to be *iustly condemned by M. Iewell, and other Diuines, for the opinion of Necessitie and Holinesse which they put in their Ceremonies.* And indeed verry iustly; for although sometimes *Bellarmino*, and some other Papists seeme to disclaime the *Necessitie of Ceremonies*, and the placing of *Holinesse* in them, otherwise than as they are *Signes* of holy things, yet ought we rather yeeld credit vnto their more publike practice and profession: *Bellarmino* telling vs, that their *Ceremonies* haue power [*ex opere operato*] to cure diseases, drive away Demils, purge veniall sinnes, &c. All which effects doe imply an efficacious and necessarie holinesse.

Abridg. Line.  
pag. 53. & p. 55

Ibid. pag. 43.

Bellar. lib. 1. de  
effect. Sacr.  
cap. 1. & lib. 2.  
cap. 30. art. 30.

Seeing therefore it is plaine, that wee attribute no other *Holinesse* vnto our Rites, than that which is common to all such like *Ceremonies*; namely, to be *Significative* and *Alterable* (whereas the Papists doe ascribe vnto theirs an holinesse *Operative* and *Necessarie*) with what conscience doe men fashion their quils, to impute that guilt of *Superstition* to our Church, which she hath, and doth, both by her doctrine and practice, condemne in the *Romish* sect?

Hitherto of their second Argument.

## CHAP. III.

*The third generall Argument, brought by the Non-conformists, against the three Ceremonies of our Church; onely because they are Significant.*

## SECT. I.

Abridg.Linc.

**Maior Prop.** *All humane Ceremonies, being appropriated to Gods service, if they be ordayned to teach any spirituall dutie by their mysticall signification, are unlawfull.*

**Assump.** *But such are these three, namely, the Surplice, Crosse in Baptisme, and kneeling at the receiuing the holy Communion: Ergo, They are unlawfull.*

I. *Our Answer to their Maior Proposition.*

**T**His point of *Mysticall signification*, yea or onely of *signification by Ceremonies*, in the opinion of almost all the *Non-conformists*, pierceth so deeply into the bowels of this cause, that it giueth it a deadly wound, notwithstanding all our meanes and manner of defence: which contrarily we iudge either to be so dull & blunt, that it cannot make the least impression to hurt our cause; or, whatsoeuer sharpnesse is in it, it must needs offend our Opposites, if that either Reason, or examples of Scripture, or the continuall custome of the Church of God; yea or the semblable practice of the *Non-conformists* themselues, may be thought worthy to be called a iust defence. In the *interim* wee attend to heare their proofes.

## SECT. II.

1. Scriptures.  
 Their proofes, pre-  
 tended to bee taken } 2. Fathers.  
 from } 3. Testimonies of iudicious Di-  
 4. Reasons.

## I. Prooffe from Scriptures.

In Marke 7.8. Our Saniour doth reprove the Pharises for lay-  
 ing aside the Commandements of God, and holding the Traditions  
 of men, as the washing of Pots and Cups: and verse 9. You reiect the  
 Commandements of God, that you may keepe your owne Traditi-  
 ons: for verse 10. Moses said, Honour thy Father and Mother, &c.  
 and verse 11. You say, that if a man shall say to Father or Mo-  
 ther, Corban, that is to say; it is a gift, &c. And, every plant that  
 my Father planteth not, shall be rooted out. And as Matth. 15. 15.  
 Thus haue you made the Commandements of God of none effect  
 by your Traditions.

Abridg. Linc.  
 & M. Hy.  
 doe often re-  
 peate this,

## Our Answer.

The first Text, Mar. 7.8. mentioning washing of Cups, Mar. 7.8.  
 pointeth indeed at a Myssicall Ceremony of Humane inuen-  
 tion, which is there condemned: but how? Not because  
 of the signification of a spirituall dutie, but for the Phari-  
 saicall Leauem of corrupt doctrine taught hereby; for  
 there was in it two ounces of Leauem at the least: the first  
 was in attributing a legall purification to such their  
 Washings, thinking thereby to bee cleansed from bodily  
 pollutions; through the touching of the bodies of the  
 dead, & such like; euen as well as by the washings, which  
 God himselfe had appointed, to the same end. Their se-  
 cond error was in their imputing of a spirituall vertue,  
 and efficacie vnto them, of cleansing their soules from  
 sinne, as is manifest by the reproofe which Christ vsed a-



Verse 28.

gainst those Ceremonies, saying; *That which is without, and entreth into man, cannot defile a man, but that which is within and commeth out of the man, that defileth a man.* Therefore this their washing was not condemned, as a meere Ceremonie, but for the mixture of a false doctrine, teaching an efficacie and vertue of purification, which it had not: And therefore this Text, which seemeth most pertinent, is violently wrested:

Concerning the second Text, the case standeth thus. The Pharises by their *Διδασκαλίας*, that is *second Traditions*, taught their Disciples a strange piece of *Catechisme*, called *Corban*, to wit, *The gift that shall be offered by me, shall profit thee*: that is, Euerie voluntarie offering, that thou shalt giue to the Temple, or for the benefit of the Priesthood, shall gaine of God a blessing vpon thee, albeit thou shouldest neglect thy Parents, in withdrawing that Gift from their reliefe, in their great necessitie. For confutation of this error, Christ opposeth the Commandement, saying: *Moses said vnto you, that is, (as S. Matthew hath it) God (namely by Moses) said, Thou shalt honour thy Father, &c. But you say, Corban, &c. So that this Tradition of the Pharises is a flat contradiction vnto the expresse Law of God: And therefore so vitterly vnfit to confute the vse of Ceremonies which are not as directly condemned by Gods Word, that wee may thinke your mindes were busied vpon some other Objects, when you made this Obiection. Wee haue heard all your obiections against addition of Ceremonies in the state of the Old Testament, and find that the further you seeke to depart from the Pharises, who did adde superfluous Ceremonies, the more you winne fellowship with the Sadduces, who abandon all additions of new Ceremonies vnder the same name.*

Mark 7. 10. 12.  
Mat. 15. 4.

## SECT. III.

*Their second prooffe from S. Augustine.*

Augustine de doctr. Christ. lib. 3. cap. 15. doth argue against Abridg. Linc.  
significant Ceremonies.

*Our Answer.*

S. Augustine speaketh of Phrases of Scripture, which, when they make for Pietie and Charitie, he would not haue expounded figuratiuely: but when any sentences doe seeme to command any thing that is *Facinerous, heynous, and wicked, then* (saith he) *must we understand them as being figuratiuely spoken.* As for example, that saying of Christ, *Except you eat the flesh of the Sonne of man, &c.* Iohn 6. 53. which for the same cause must needs receiue a figuratiue interpretation. But how shall this concerne the matter of Ceremonies, to prooue them vnlawfull, because they are significant? By this inference it shall not bee lawfull for vs to vse any phrase of speech, whether figuratiue or proper, because *Omnia oratio est oris ratio*: every speech of a reasonable man (except hee will needs be as *sounding brasfe and tinkling Cymbal*) is significant. There is (I confesse) in S. Augustine else-where these sayings: *Signa, quæ ad res diuinas pertinent, Sacramenta appellantur.* Aug. If hereby you shall collect that S. Augustine will admit of no *Signes* of holy duties, which are not *Sacraments*, then shall you bewray your small acquaintance you haue had with the language of S. Augustine, with whom nothing is more frequent or familiar, than to call all *Signes* of any holy thing, *Sacraments*: And so by your consequence you shall haue as many *Sacraments*, as there are parts and parcels of Parables and Similitudes.

To conclude, whosoever shall but vnclasp one Volume of S. Augustine, hee shall find a manifest men-

tion and approbation of some one or other *Significant Ceremonie*, which was not of Diuine Ordinance. This your alleaging one onely Father, who notwithstanding maketh against you, doth openly tell vs that you can conceiue small confidence, that Antiquitie did euer patronize your cause.

## SECT. IIII.

*Their third Prooſe; from the Testimonies of Protestant Diuines.*

Abridg. Linc.

*M. Calvin, in Leuit. 4. 22. Zepperus, Apol. Eccles. pag. 30. Jewel, Beza, doe all condemne Ceremonies inuented by man, which are of myſticall ſignification.*

*Our Anſwere.*

You erre, for want of a diſtinction of termes: for the word [*myſticall ſignification*] hath two acceptions; the one Sacramentall, by ſignification of grace conferred by God: the other is onely Morall, by ſignification of mans ſpirituall duty and obedience towards God. The *Ceremonies*, which we defend, are onely myſtical-moral: but the *ſignification* of *Ceremonies*, which *M. Calvin* re-  
proueth, is onely that *Myſticall*, which is properly *Sacramentall*; as is euident in the place alleaged, where hee ſpeaketh of *Sacraments*, [*Quibus annexa eſt promiſſio gratiæ*] *Whereunto God hath annexed a promiſe of grace.* And againe; *Teſtantur de gratia Dei.*

*Zepperus* ſpeaketh not a word of any *myſticall ſignification* at all.

*B. Jewel* inſiſteth onely in the *Sacramentall*, and hath not one word touching the morall; nor any *Proteſtant* author that I haue read (*Beza* onely excepted) hath ſpoken abſolutely againſt *Signes Symbolicall*, and meerly *ſignificant*. Yet *Beza* himſelfe, I preſume, will bee found hereafter to allow them in ſome Caſes. This diſtinction

as it is pertinent, so is it also of some importance, and therefore ought to be diligently obserued, as will better appeare in our Answer to their next obiection.

SECT. V.

*Their fourth prooffe from Reason.*

*Their first Obiection.*

*Symbolicall signification giueth vnto Ceremonies a chiefe part of Sacraments; when they are appointed to teach vs by their signification.* Abridg. Line.

*Our Answer.*

Our Ceremonies are onely *morall signes*, as hath beene said, signifying vnto vs *morall duties*; to wit, the *Surplice* to beroken *Sanctitie* of life; the signing the forehead with the *Crosse*, *Constancie* in the Faith of Christ; and *Kneeling* at the Communion, our *Humilitie* in receiuing such pledges of our Redemption by Christ Iesus.

As for the *Sacramentall signe*. Every Sacrament hath two significations in it, the one is, *Ad modum signi*, to represent some spirituall thing: the second is, *Ad modum sigilli*, to seale an assurance of some diuine promise of Grace. So that a *Sacramentall signe* (being, as Sacramentall, so likewise *Seal*, a *Seale of Gods promises*, as the Rom. 4. Apostle calleth Circumcision) is alwaies founded vpon the expresse Couenant of God: therefore none but the Author of the Couenant may institute or appoint any such *signe*. For whosoever shall vndertake to adde a seale vnto the Will and Couenant of any Testator amongst men, is forthwith held *Falsarius*, and thereby made obnoxious to the Law, and lyable to the grieuous iudgements of man: How much more damnable an Act were it for any to affixe any signe, properly *Sacramentall*, vnto the Testament of our Lord Iesus, which whosoever

shall attempt to doe, becommeth guiltie of sacrilegious deprauation of the blessed Mysteries of Saluation.

Now, then for further clearing of this point, we may thus distinguish of *Mythicall* and *Spirituall signes* in Gods Church: some are meerly *significant*, by resembling spirituall things; and some are not only *significant*, but also *obsignant*, namely, sealing and exhibiting vnto vs the Truth of Gods promise. Therefore these *Mythicall signes*, which we call *Sacramental*, differ from the *mythicall signes morall*, both as the *Sacramental* are *Significant*, by speciall representation; and as they are *obsignant* by ratifying and applying of Gods Cowenant of Grace vnto vs: as the *Asperision* of the water in Baptisme is a signe of Remission of sinne conferred vpon the person baptized; and therefore is it proper to God, who onely giueth the thing, to ordaine such a signe. But the *morall* signe doth not represent any Collation of grace giuen by God vnto man, but onely notifieth a duetie of man in some morall vertue which he oweth vnto God.

De Redempt.  
pag 412.

Your owne witnesse *Zanchius* hath something to this purpose, saying; *What are Sacraments but Images, wherein is reuealed and represented vnto vs the grace of God in Christ Iesus, by the remission of sinne, and life euermlasting; whereby there is offered to the minds of Receiuers Christ with all the benefitts of the Eternall Cowenant made vnto vs in Christ?* In which respect these Sacraments are rightly called the *Signes* and *Seales of the Cowenant of Grace*.

Bellar lib. 1.  
De Euch. c. 11.  
§. secundoo-  
missa.

These points thus standing, I could not but wonder at the former *Thesis*, as a strange Paradox, that maketh signification to be the chiefe point of a Sacrament: which if wee did maintayne, then *Bellarmino* might haue some colour to insult vpon Protestants by this obiection, *Si Sacramenta be onely signes, then the Crucifixe is a better signe,*

signe, to signifie the death of Christ, than the Sacrament. This is his consequence. Will our *Non-conformists* now allow him this Assumption, by accounting a *signe* to be a chiefe part of any Sacraments? Nay, should they not rather inueigh against the impudencie of such Romish Proctors, who vsually impute vnto Protestants, doctrines of their owne deuising? For *Caluine*, whom the Papists in this Answer do especially impugne, hath told them (I thinke I may say an hundred times,) that wee account not our Sacraments meeke signes, to represent the graces of God; but that they are also scales, to present and exhibite the truth of Gods promises of Grace, and to apply them to the hearts of faithfull Receiuers.

Let me adde further, for the satisfaction of the more ingenuous, and the conviction of such as will be peruers (who tell vs that Signification is a principall part of a Sacrament) that then all the morall signes vsed in the Leviticall worship, as namely, Bells, Lawes, Lights, Candelsticks, and other Ceremoniall instruments, euen vnto the very Snuffers of the Tabernacle; should (things taking their denomination from the principall parts) be properly deemed Sacraments. And the like I may say of abstinence from Hogs flesh; from touching of the corps of the Dead; from Linsiey-woolsey apparell; and an hundred such others, whereby diuers moralities are signified; but no Sacrament implied. In a word, the very soule of a *signe*, to make it a Sacrament, is *annexio ad Deo promissio gratie*, as the Iesuite himselfe doth acknowledge.

Bellar. lib. 1. de Matrimon. c. 2.

#### SECT. VI.

##### Their second Obiection from Reason.

If the Ceremonies that God himselfe ordained, to teach his Church by their morall signification, may not be now used, how can any of those, which man hath deuised, be used?

Ans.

Our Answer.

I answer first, that the vse of some (I vnderstand this word in a large acception) Iewish Rite without any Iewish opinion, is not damnable: For how many Christians vnder *Prefter Iohn*, are circumcised at this day? yet not *Sacramentally*, that is, in opinion either of the necessitie of it; or else *Typically*, as signifying that the *Messias* is to come in the flesh; but onely *Customarily*; and, as it were *Nationally*, for distinction from other people: Or as the *Greeke Churches* anciently vsed the celebration of *Easter*, according to the time of the *Iewish* Pasche, although with a difference both of *Signe* and *Signification*. But more of Iewish Rites hereafter.

Secondly, it is farre more safe for *Christians* to consent new *Ceremonies* of morall signification, than to vse those old, which had beene appointed by Gods ordinance: not but that the ordinance of God is infinitely to be preferred before mans; but both because God, who ordaineth those *Iewish Ceremonies* for a time, ordained also that they should be abolished in time; as also lest that their vse might ingender an opinion of the necessitie of them, euen because they had been once commanded by God; and consequently might intrall the minds of men, and constrain them to a necessarie obseruation of the whole *Leuiticall Law*: for so the Apostle reasoneth against certaine false apostles, who by their superstitious vrging of those *Iewish Ceremonies*, sought to bring in againe the ancient bondage of all *Iewish Rites*.

Gal. i.

SECT. VII.

Their third Obiection from Reason.

Abridg. Line.

pag. 34.

This will open a gap vnto Images, Oyle, Spittle, and all Popish Ceremonies; all which *Bellarmino* commendeth as fit to pag



men in remembrance; as when the Priest did sprinkle the people with holy Water, saying, Remember thy Baptisme. And thus defend they their Images, even for remembrance.

Our Answer.

What is this you say? That therefore there will be a gap opened, First, to *All others*. Secondly, to the *Popish*. Thirdly, and for example, to these *Ceremonies* now specified. So many particulars, and so many errors. For first, to argue from the use of some few, to an admittance of all other *Ceremonies* of like kind, which are in the Church of *Rome* almost innumerable; is a consequence farre more lauish then this: *viz.* Some wise men may be of his Majesties Priuy Councell, therefore *All* wise men of the Kingdome ought to haue place in that Honourable Senate.

Secondly, *Then all Popish, &c.* say you. This consequence I take to be both *unreasonable* and *unconscionable*. It is first as *unreasonable*, as it would bee for a Patient, who, hauing had of his Physician the Receipts of some Apothecary Drugs, should thereupon presume that it is safe and wholesome for him, to taste of euerie Boxe in the Apothecary's shop. For it is well knowne, that as there are some good customes in the Church of *Rome*, so are there many bad.

Next, the word *Popish* is here taken of you in the strictest sence, not simply for the *Ceremonies* themselves, but for the mixture of abuses that are in them, by the superstition of that Church. And therefore to conclude from the lawfull use of *Ceremonies* in our Church, to an appropriation of the *Romish* abuse of them, gaue mee iust cause to call your Consequence *unconscionable*; for as much as your owne hearts can tell you, that our Church is not so earnest to entertaine the use of any one

*Ceremonie*, formerly obserued in the Church of *Rome*, as it is zealous to abhor her superstition in all her abuses: some of them being Brutish and Sencelesse, some Childish and Ridiculous, some Heathenish and Idolatrous; whereby such their Ceremonies respectiuely are become to be most properly *Popish*.

Thirdly, you argue, that if these, *viz. Surplice, Crosse, Kneeling at the receiuing of the Communion* bee iustly vsed, then there is a iust cause that these, to wit, *Oyle, Spittle, Images and the Priests sprinkling of Water*, may likewise be had in vse, because all are equally for *Remembrance*.

Wee confesse that *Spittle* was vsed by our Sauour Christ, in the healing of the *Dumbe*; and *Oyle*, by the Apostles, in curing of many other Diseases; yet both miraculously: but to imitate the worke of a Miracle, without the miraculous power, is but an apish *κακοζηλία*: for to hold such a miraculous *Ceremonie*, after the vertue be gone, is but to preferue a Carcase, because it had bin once possessed of a soule.

We come to your other Instances in the vse of *Images*, and that which they call *Holy-water*, to the end that you may the better discern your owne iniurious and odious comparison. For first, the true vse of Images with vs is onely for *Historical commemoration*; but in the *Popish Church* it is for a superstitious adoration, by *kneeling* vnto them, praying by them, and by determinating a kind of religious worship in them; and therefore onely in regard of such their superstition, is to bee called *Popish*.

The second, which is their *sprinkling of Water* vpon the people, for remembrance of their Baptisme, if it were applyed onely for to make them often mindfull and careful to keep their *Vow of Christianity*, made once vnto

God

God in *Baptisme*, it might be called a *Morall Ceremonie*, and Christian: But that *sprinkling of water*, as it is vsed in the *Romish Church*, not onely as *significatiue*, but also as *operatiue*, with an opinion that it hath power, both of *purging veniall sinnes*, and of *drining away Devils*, is in that regard also Popish & execrable. For what is this else but to take vpon her to constitute a new Sacrament, seeing that a *Sacrament* is a signe of representing, and of exhibiting and conferring of a spirituall Grace? Shee therefore, who hath made the profession of the definite number of but *Seuen Sacraments*, an Article of Faith, hath by this new inuētion of *Holy-water* made vp *Eight*.

I may not pretermitt a Witnesse, who hath made you an answer long since, vnto this Obiection, which notwithstanding you regeſt againe, as if this Cole-woort had neuer beene ſod before. The Authour is *Peter Martyr* Epi. ad Hoop. pag. 1087. *Neq; mihi dixeris, &c. Neither may you ſay vnto me* (ſaith *Peter Martyr*, ſpeaking of the vſe of the Surplice) *there ſhall bee now a gap open for all abuſes; to water ſprinkled by the Prieſts, Incenſe, and infinite ſuch other abuſes: becauſe your Aduerſaries will anſwere you, that there muſt a meane be kept, that the Church of God be not burthened with theſe kind of things, and that no worſhip or efficacie of Religion be placed in them, as we ſee there is in that Water-(ſprinkling and Incenſe, &c.* So hee. And doe you not furthermore ſee, by happy experience, that *Open gap* of many *Ceremonies*, whereof you ſpake, to be now through the wiſedome and providence of our Church, quite ſhut vp, ſeeing that ſhee is contented to admit of ſo few, and no more?

Laſtly, you can with as little reaſon diueſt a Church Chriſtian of her libertie and power of ordaining of *ſignificant Ceremonies*, becauſe it is poſſible that ſhee may

abuse that power, by instituting vnfit, superstitious, and burthensome Rites; as it were to lecke to deprive a Ciuill Magistrate of all power of *Nomotheticall* authority, in making of Lawes, because there is a possibilitie hee may abuse them. Thus much in answer to your Generall Proposition.

## SECT. VIII.

*The Assumption of the Non-conformists.*

Abridg. Linc.  
pag 35.

*But these Ceremonies in question are ordained by the will of men, to teach some spirituall dutie, by their mysticall signification: for thus the Booke of Common Prayer speaketh of them, that they are neither dumbe nor darke, but apt to stirre vp the dull mind of man to the remembrance of his dutie to God, by some speciall signification.*

*Our Answer.*

Will you still oppugne *Ceremonious signes*, which are *mystically significant*, euen because they are *significant*? is a mans speech lesse reasonable, because it hath sence? or is it therefore ill, for that the signification thereof is good? Yet this is, in effect, your exception against our *Ceremonies*. Wee therefore remit you to your owne witnesses, with whom you may contend; some whereof will bee found to condemne the Papists, for vsing of *Dumbe Ceremonies, without significations*; and darke, beyond mens capacities: some to admit of *Symbolicall Ceremonies, as incitements to the better performance of spirituall good things*: and some also to approoue of *signes and remembrances of spirituall Duties*.

But if you would bee loth to wraastle with so learned Diuines, then wee send you to expostulate with your owne selues, who confesse in the end that you are not

alto-

altogether destitute of some such like *Symbolicall significations*. Finally, I shall not need, in this place, to set before you those *Mysticall Ceremonies*, which are to be exemplified from diuers Instances in Patriarches before the Law; holy men vnder the Law; Apostles in the New Testament; after them in the state of primitiue Antiquitie; And lastly, in the whole current of succeeding times.

## SECT. IX.

*Our generall Confutation of the generall Argument of the Non-conformists; by prouing the lawfulnessse of Ceremonies, which are of eueryall Signification,*

- |      |  |
|------|--|
| By { | 1. <i>Scriptures.</i>                                  |
|      | 2. <i>Fathers.</i>                                     |
|      | 3. <i>Reason.</i>                                      |
|      | 4. <i>Witnesses of the Non-conformists themselves.</i> |
|      | 5. <i>Their owne practice.</i>                         |
|      | 6. <i>Reasons.</i>                                     |

*Our prooffe by Scriptures.*

Of Examples, taken from *Scriptures*, some are before the Law, some in the time of the Law, and some after the Law, in and about the time of the Apostles.

*Examples of significant Ceremonies before the Law, in Abraham.*

*Abraham commanded his Seruant* (that hee might Gen. 24. haue securitie of his faithfulnessse, in a businesse of importance, to wit, for the prouiding of a match for his sonne)

sonne) to lay his hand under his thigh; and sweare vnto him, &c. What one point is there, in their generall Proposition, which is not fully satisfied by this Example?

Your first point is, that our Ceremonies are humane. So here, the laying of his hand under Abrahams thigh, was humane; if by [Humane] you vnderstand that which a godly man deuiseeth, by his owne reasonable Iudgement: For Abraham appointed the foresaid Ceremonie without any speciall reuelation from God, so farre as by Scripture is reuealed vnto vs.

Deut. 6.13.

The second point is, that the Ceremonie is appointed vnto Diuine seruice. So here likewise; for there is not a more Diuine Service, then vpon iust occasion the due and lawfull swearing by God. This is a worship which God doth appropriate to himselfe; *Thou shalt [λατρεύεις] worship the Lord thy God; how? and sweare by his name.*

Gen. 22.

The last point is, the Ordaining of the Ceremonie, to teach any spirituall ductie, by mysticall signification. And what more spirituall ductie can you require, than is the confidence in Christ the Messias, who is the foundation and life of all Diuine Mysteries? which, by the Iudgement of all ancient Fathers, and (for ought that euer I could learne) of all their children, the Orthodox Diuines of the Church after them, is this, viz. That Christ the Messias and Sauour of mankind was to issue out of the thigh and loynes of Abraham; according as God had promised vnto him, saying, *In thy seede shall all the Nations of the earth be blessed.* The Moralicie then of the signe, to the Seruant, was this, that as hee beleeued to haue any life by Christ, the Author of life, which was to descend from Abraham, by Isaac & his seed; so he would be faithfull vnto him. So that this oath was vnto his seruant a signe, as of his faith to God, so of faithfulness to wards Abraham his Master.

SECT.

## SECT. X.

*Our second prooffe, to confirme the lawfulnessse of a signe of morall signification, is from the Examples of the old Testament under the Law.*

*The Obiection of the Non-conformists.*

*In the time of the Law, when God saw it good to teach his Church by significant Ceremonies, none might be brought or received into the worship of God, but such onely as the Lord himselfe did institute. This reason is used against the Popish Ceremonies by M. Calvin, Iunius, Lubbertus, and others.* Abridg. Line.

*Our Answer.*

And this Reason is good against the Popish abuse of Ceremonies, which is to bee discerned from our vse of such, in these two points; first, in their significations, whereby that Church doth commonly teach some new doctrine, not warranted by Scriptures: secondly, in their application by her superstitious opinion of necessitie and holinesse; whereby they are made essentiall parts of Gods worship: as by your witnesses will be manifestly shewne. In the meane time we pursue this point by our severall examples.

## SECT. XI.

*Our first kind of Examples is, by instancing in the Ordination of Festinall dayes.*

*I. Instance in Mordecai and Esther.*

Although God had assigned diuers solemne Feast-  
dayes, for his more frequent worship, yet did Mordecai  
appoint the Feast, called by the Hebrewes the Feast of  
Pur,



V. Nouemb.  
1605.

*Pur*, that is, of *lots*, for a continuall and thankfull remembrance of their generall deliuerance from that cruell Massacre, whereunto the Heathen had then allotted and designed them. And accordingly our State and Church hath ordayned a set Feast-day, which wee may likewise, after the *Greek*, call the feast of *Pûr* (euen by the same word retained in our English, *Fire*) wherein we celebrate the remembrance of Gods mercifull and miraculous preseruatiō of vs, from that *Fyrie* and Hellish *Powder-plot*, machinated by the sonnes of *Belial*, for the consuming of our most Religious and Gracious Soueraigne, together with the whole state of the Kingdome.

# SECT. XII.

## II. Instance, in the Feast of Dedication, by *Indas Machabeus*, 1. Machab. 2. 59.

1. Mach. 2. 59.

Ifag. Tra&ct. de  
doctr. Christi.  
c. 29. pag. 345.  
Ioh. 10. 22.

There was appointed an Anniuersarie Feast of the Dedication of the Altar, ordayned by *Indas Machabeus*: And this Feast (as your owne witnesse *Daneus* confesseth) seemes to be approued by our Lord *Iesus*, in that he did grace it with his owne blessed presence. Now all solemne Feasts, of this kind, are of a Ceremoniall nature; and, in as much as they haue their institution from man, may rightly be called *Humane*: neuerthelesse, so farre as they serue to magnifie God, for some speciall mercie; as else to excite man vnto a thankfull commemoration of the singular fauours, which he hath receiued at the hands of God; in these respects they are truly called *Diuine*. Hence therefore (you see) it is good cause, why they ought to be called *significant*.

So then you haue, by these Examples, as it were, the Anatomie of your Proposition through euery ioynt,  
*viz.*

viz. First, A *Ceremonie of humane inuention*, by *Indas Machibani*. Secondly, *Appropriated vnto Gods Service*, in a *solemne Feast*. Thirdly, *Ordained to teach a spirituall Dutie* of thankfulnessse. Fourthly, *Significant*, for benefits or blessings receiued. And all these (as you see) stand iustifiable by *Analogie*, from the example alleaged.

## SECT. XIII.

*Their first Reply.*

*The Church may appoint Holy-dayes in certaine cases: but it is one thing to restraine part of the day; and another to restraine the whole day.*

Cartwright in the rest of his second Reply, pag. 191. 192.

*Our Answer.*

If any man shall require of you some euidence, to prooue that *Christ* hath so cantled out his Churches high Commission for Ecclesiasticall causes, as to afford it a power to appoint one halfe of an *Ho'y day*, and to deny vnto it liberty of ordaining the other halfe; I suppose you would alwaies remaine indebted for an answer. For did not God vse to haue as well his *Euening*, as his *Morning Sacrifice*? and shall it now be lawfull to serue God onely by halfes? how soeuer, even this halfe, which you haue granted, doth sufficiently establish the whole matter in question: for if the Church, in this case, haue power to ordaine a *Ceremonie*, which doth imply a *signification* of the dutie of a thankfull remembrance, how should any *Ceremonies* bee onely therefore held vnlawfull, because they are *significant*?

## SECT. XIII.

*Their second Reply.*

*Howbeit the example out of Ester 9. of the two dayes, which the* Cartwr. Ibid,

*Jewes instituted, in the remembrance of their deliuerance, is no sufficient warrant for these Feasts in question. For first, as in other cases, so in this case of dayes, the estate of Christians vnder the Gospell ought not to be so Ceremonious, as was theirs vnder the Law. Secondly, that which was done there, was done by a speciall direction of the Church of God, either through the Ministerie of the Prophets, which they had, or by some other extraordinary meanes, which is not to be followed of vs.*

*Our Answer.*

Acts 15. 10.

First, vnto the first part of your Reply, we say, that if an institution of a new *Ceremonie* were lawfull vnder the estate of the Old Testament, when the people of God were so pressed with Rites, that the Apostle called them an *importable Yoke*, then doubtlesse the addition of one or two *Ceremonies*, in the state of the Gospell, may not so rigidly be iudged vnlawfull.

Hierom.

Your second Assumption (which we may rather call a Presumption) is; that you imagine some *speciall Direction*, from the Spirit of God vnto them, without any certificate reuealed to your selues for prooffe thereof. Whereunto I onely say, as *Saint Hierome* speaketh of the like imagination; *Eâdem facilitate vjcitur, quâ obijcitur.*

SECT. XV.

*Our second kind of Examples is from the like ordaining of Ceremonious Instruments, belonging vnto the worship of God, by foure Instances.*

I. *Instance is in the Altar, Iosh. 22.*

Iosh. 22.

We reade that the *Gileadites*, which were of the children of *Israel*, did build an *Altar* on the other side of *Jordan*, in testimonie of their ioynnt faith and profession with

with their Brethren, in the one and onely Religion of God. This example is pregnant, and hath much exercised and troubled your wits, but to what effect, wee shall best iudge by your Answer.

## SECT. XVI.

*The Non-conformists Answer.*

*The Altar that stood on Iordans banke was not of Ecclesiasticall, but Civill vse: the Tribes themselves confesse, that they had grievously sinned, if that they had determined an Altar unto the same vse that the Lord God set up one before. It was a memoriall, that they were one people with their Brethren, intituled to, and esta-  
 M. Nic.  
 M. Pag.  
 M. Lang. and  
 others.*

*Our Reply.*

The point then in question is, whether it were not especially for a spirituall vse, whereof wee cannot better be resolved than by the whole current and maine scope of the Storie; which doth apparently evince, that it was for a religious *mysticall signification*, albeit not of *Christ*, and his graces, yet of spirituall blessings and morall duties: So though it were not erected for the same vse, wherunto the *Altar*, that God appointed, was appropriated, yet was it ordained for a representation thereof. Let vs consult with the Text it selfe, to the end that we may answer your *Maier Proposition*, even *in terminis*.

Your Dispute is of *humane Ceremonies*; and this was so *humane*, that it was ordained by man, without any speciall warrant from God. And this is very plaine, because these *Gileadites*, when they were to satisfie their Brethren (who at the first iudged the building of this *Altar* to be a detestable, & an abominable transgression

Verse 14.  
Verse 16.

against God) did not reply, that God had commanded them so to doe, but answered very ingenuously, saying, *We haue done this, &c.* And againe (imputing it to their owne proper motion) *Therefore said we, Let vs build vs, &c.* Whence it is euidently apparent, that this act proceeded meereley from their owne reason, without any particular direction from God.

Secondly, your proposition requireth, that the *Ceremonies* be appointed to *Gods Service*: and so was this *Altar*, although not to sacrifice thereon; yet (as the Text speaketh) for *A patterne of the Altar of the Lord*, vpon which Gods people did sacrifice. As wee account the *Crosse in Baptisme* not to bee the very *Crosse of Christ*, (whereupon he offred that great Sacrifice of Mans Redemption) but onely a kinde of resemblance thereof.

Now, an *Altar* of sacrifice being one of the supreme instruments of Gods immediate worship; that other, which was a resemblance thereof, doubtlesse, cannot be said to haue beene onely of a *ciuill vse*.

Thirdly, your proposition mentioneth *Ceremonies of mysticall signification*, to teach any spirituall dutie; Euen as againe wee say, that the *Crosse* in Baptisme is vsed in the way of protestation of *Christian* courage, in the spirituall conflict against the whole World of Infidels. Here also, I thinke, this very Text doth sufficiently warrant such *mysticall signification*: for seeing all actions borrow their forme and essence from the end, whereunto they are intended, and that these *Gileadites*, in this act of consent in vnitie of Religion, did not so much intend to make known their interest in the temporall inheritance, as in the spirituall priuiledges of Gods chosen people: This doth necessarily argue, that this *Altar* was not set vp so much for any ciuill vse, as for a *mystical* resemblance: which

which is manifest in the Storie, where the vse of this *Altar* is expressed thus; *The Altar is called Ed* (that is, Ver. vii. *Witnesse*) *for it shall be a witnesse betweene vs, that the Lord is God.* Therefore the end was, that thereby they hauing relation to the other *Altar of God*, might protest and publish their ioynt Faith and Seruice, with all other Israelites, to the onely true God. And as this end did concerne themselves, so there was yet another end that did respect their posteritie; and in this regard they made the *Altar Prolepticall*, for to preuent an obiection, that might afterward arise betweene these *Gileadites*, and their Brethren on the other side of *Jordan*, namely, to this effect: *What haue you to doe with the God of Israel? You haue no part with the Lord:* And so might haue made them cease from seruing the Lord; *Therefore* (say the *Gileadites*) *haue we built this Altar.* You see then, that the *Altar* being a *Patterne* of the *Altar of the Lord*, was a religious Instrument; and of the *Altar of sacrificing*, a religious Act; and that to testifie both for them and their posteritie a publike consent in the true Religion and worship of God, which was a most religious end; And also this, to auow the profession of their Religion, which maketh it a *morall signe*, of a *religious signification*. How therefore can any be so dim-sighted, as not to discern any other thing herein, except onely a Ciuill vse?

The matter standing thus, wee may ghesse with what indignation and displeasure you (if you had liued in those times) would haue entertayned this answer, by inueighing against that their *Humane inuention*, as the daughter of blind Deuotion, in themselves, and mother of Idolatrie to their posteritie; and by charging them, concerning that *Altar*, and crying aloud, *Downe with it, Downe with it, euen to the ground*; not departing

Verf. 30.

thence, vntill with your out-cries you had seene it demolished before your face. But contrarily their Brethren, the Gouvernours of Gods people, euen such as were most zealous for God, to preferue his Religion, in all integritie, they were otherwise minded: For, *When Phineas the Priest, and the Princes of the Congregation, and Heads of thousands of Israel which were with him, heard the word which the children of Reuben, and children of Gad, and the children of Manasses had spoken, it pleased them: And furthermore, when they returned into the Land of Canaan, to the children of Israel, and brought them word, it is said, that they pleased the children of Israel, and they blessed God; and did not intend to goe up in battell against them.*

Take you therefore, I pray you, the hearts of Brethren, and bee like-minded, as were these deuout Children of God; be desirous to enioy the peace of the Church, in the truth of Religion, and not, at the sight of euery Ceremonious appurtenance, to start aside; occasioning hereby not onely dissention amongst them, who are your Brethren, in all the essentiall parts of Religion; but also Continencie against your Mother the Church, which begot you in Christ, and brought you to the interest which you haue in the Couenant of Grace.

## SECT. XVII.

*Our second Instance, concerning Ceremonious Instruments belonging to Gods worship, may be in Salomon his Altar, 1.King.8.64.*

① 1.King.8.64.

*Salomon built a Brazen Altar, and set it beside the Altar of the Lord, offering thereon burnt offerings, because the Brazen Altar which was before the Lord, was not sufficient to receiue the burnt offerings. Here we see, first, onely*



ly *Salomons* appointment, for building this *Altar*; arguing an *Humane* invention: secondly, a new *Altar*, neuer commanded by God, is a new *Ceremonie*; thirdly, this *Altar*, as all others, having necessarie relation to Sacrifice, doth concerne that kind of worship, which most chiefly and properly belongeth vnto God: and fourthly, *sacrificing* and *offering*, being the manifestation of that homage and thankfulnesse, which is properly due to diuine Maiestie, cannot but signifie mans spirituall dutie. So now, this example contradicting your Proposition, from point to point, may giue you, at least, some probable satisfaction.

## SECT. XVIII.

*Their Answer.*

*This Act of Salomon was by extraordinarie inspiration, and M. Nic: therefore may not be called Humane.*

*Our Reply.*

Here you pretend (which you can neuer proue) that *Salomon* did this by *extraordinarie inspiration*; because the very Text yeelds the reason which moued *Salomon* hereunto, to wit, because the first *Altar* that had beene made by Gods appointment, *sufficed not to receiue all offerings*: which proueth that this Act may rightly be called *Humane*, as being vndertaken by the light of Reason, without any speciall direction from God; as also many religious Acts of men may be said to be both *Diuine* and *Humane*: *Diuine*, as proceeding from generall grounds of Gods reuealed Will, and concluding for some religious end: and *Humane*, as issuing from the discourse of mans reason and iudgement, accommodating generall rules and principles for the inferring of  
con-

conclusions, and ordering of particular actions. Therefore this Answer wanting weight, you must seeke for a better.

### SECT. XIX.

#### *Their second Reply.*

M. Nic.

*Salomon did this out of the Equitie of Moses Law it selfe, as Iunius sheweth, Contr. 3. l. 4. c. 17.*

#### *Our Reply.*

This second Answer, first, ouerthwarts the former: for if *Salomon* did collect the lawfulnessse of this Act, by reasoning from the *Equitie* thereof, not particularly expressed, but generally implied in the Law of God; then came it not by *extraordinary inspiration*. And secondly, this Answer doth yeeld vnto vs an Answer against all your owne Obiections: because hereby you plainly confesse, that an *Humane* collection, deduced from the *equitie* of Gods Law, (consisting in the application of generall doctrines and documents, vnto some singular and indiuiduall acts) is lawfull in it selfe: from whence it doth follow, that our *Ceremonies*, instituted to signifie spirituall dueties, haue as good *equitie* by the Word, as this *Altar* of *Salomon* could haue. Wherefore the rule of *equitie*, which you mention, will (as it ought) beare a great sway in this case of Ceremonies, if wee may borrow our *equitie*, either from the generall *Permissions*, or particular *Examples* of the new Testament.

### SECT. XX.

#### *Their third Answer.*

M. Nic.

*God by his visible descending approued of the works of the Temple,*

ple, and did authorize him. Which Davids words, 1. Chron. 28. 19. may seeme to confirme.

*Our Reply.*

I would you had leasure to looke more directly vpon the Text alleaged, where we do not find that God approued the Temple of Salomon, by any visible appearance, vntill the Sacrifice was ended; whereas this second Altar was ordaind by Salomon, before any sacrifice was begun on the former. Whereupon (if we shall take your Answer for true) it must needs follow, that God approued of the Altar, before that hee did approoue of it. Secondly, the words of David, which (you say) do seeme to confirme the point, are these: *All this the Lord made me to understand in writing by his hand vpon mee, euen all the workes of this Patterne.* The Patterne, which God approoved, is here called, *This Patterne*; meaning expressely that Altar, which was mentioned in the former Verse, namely, the Altar of Incense, being that first Altar appointed by God himselfe. But this Altar, whereof we dispute, was a second Altar inuented by Salomon, and neuer so much as thought vpon by his father David. Therefore the forme, revealed, purposely for the erecting of one Altar alone, could not be assumed by Salomon, for a direction, and Patterne of a second.

**SACR. XXI.**

*Their fourth Answer.*

*And this was no Addition of a diuerse kind.*

M. Nic.

*Our Reply.*

As though that could not bee called an *Additament*, when the thing added is of the same kinde with the principall:

cupall: if this be your meaning, then may you as well say, that a Commandement vnto euery Communicant to drinke twice, in receiuing the Cup of the holy Sacrament, may not be iudged an *Addition* to the first Institution (which, as appeareth by all Primitiue custome, is to drinke thereof but once) because, forsooth, the second Cup is of the same kind.

This your so vnconstant and vnconsonant kinde of answering doth euidently shew, that this example doth busie you not a little. And no maruell, for God hauing commanded that there should be but one solemne *Altar of Sacrifice*, amongst his people (signifying thereby, that there is but *one* God, euen that *God of Israel*; ) yet notwithstanding, *Salomon* (when hee saw that *one Altar could not receiue all the Sacrifices*) did aduenture to build a second *Altar*. Surely here had beene matter enough for any spirit of contradiction (if then there had beene any such) to haue challenged euen *Salomon* to his face, and to haue reproofed him for daring, without expresse and peculiar dispensation from God, to erect another *Altar, besides the Altar of the Lord*. Whereas such as are of a more temperate and moderate spirit, would rather interpret, that *Salomon*, for the furtherance of Gods worship, did adde this *Altar*, after a most lawfull manner: And thereupon would collect, as a necessarie consequence, that *Additions* to Gods Commandement (if they be vsed not as perfectionis of the Ordinances of God, but as expedient meanes, for the better accomplishment of his publike Service) cannot derogate or detract any whit from the will or wisdom of God.

## SECT. XXII.

*Our third Instance, concerning Ceremonious Instruments belonging to Gods Service, is in the Synagogues, which were erected by the Jewes, for Gods publike Worship.*

In all the Prouinces of the Jewes, certaine places were appointed, called *Synagogues*, for the *Reading and Preaching of Gods Word*, wherein also they vse their publike Prayers at this day; In which respect it was, that the Jewes came to *Christ*, and commended vnto his mercie a *Romane Centurion*, a *Profelyte*, saying; *He is worthy thou shouldst doe this thing for him, for he loueth our Nation, and hath built vs a Synagogue.* Will you aske to what end this Instance is alleaged? onely that hereby you may vnderstand your owne errour, in holding that *All Ceremonious Additions, without speciall warrant from Scripture, are unlawfull*: Whereas, these places of Gods Service were allowed, albeit there is not throughout all the Old Testament so much as any mention, concerning the building of *Synagogues*.

Signon. Repub.  
Heb. 1. 2. pag.  
53. 86.

Luke 7. 5.

I might haue insisted vpon that direction which *Iethro*, through his owne iudgement and prudence, gaue vnto *Moses* himselfe, for the altering of the former frame of *Gouernment*, in Iudiciall proceedings, by appointing of new orders of *Captaines* over thousands; over hundreds, and over tens. For albeit this example bee in a diuers Sphere, and not belonging to Diuine worship; yet seeing the same God was as exact in his prescription of *Statutes*, for the *Politicall* *Gouernment*, as hee was of *Ordinances*, and *Ceremonies* in the *Ecclesiasticall*; and that the same authoritie of God was equally predominant in them both: this may induce vs to thinke, that mans inuention, employed for the better preservation of

Gods will and worship, may not alwayes bee censured as a thing vnlawfull in it selfe.

### SECT. XXIII.

*Our Third generall prooffe is from the Examples of the Apostles.*

It is time for vs to depart from *Ierusalem*, wherein we haue had ample prooffe, for *mysticall Ceremonies of Humane Inuention*; Now let vs draw neere to the Citie of *Antioch*, where the faithfull did first receiue their Surnames of *Christians*; that weemay likewise try, what ground wee may find in *Christianitie*, for the prooffe of our former Conclusion.

*The Apostolicall Examples are Three.*

*First, the Feasts of Charitie.*

Iude v. 12.

There were certaine *Christian Feastes*, called *Agapa*, ordained and vsed by the *Apostles*, without any prescription from *Christ*.

### SECT. XXIIII.

Their first Answer.

M. Nic.

*If they were Apostolicall, then were they of Diuine Institution.*

*Our Reply.*

If you take [*Diuine*] for Godly, as opposite to profane and wicked, your Position is true: but if you vnderstand [*Diuine*] as in opposition vnto all Constitutions, which are not commanded of God, then could you not haue vttered a more vnlearned Position, than

to say, that all *Apostolicall* Ordinances were of *Divine* institution. For the *Divines* of all times have distinguished of *Constitutions* and *Traditions*; *Divine*, *Apostolicall*, and *Ecclesiasticall*; accounting such *Divine* as were immediately ordained by *Christ* for perpetual use in the Church; and esteeming such *Apostolicall*, as were appointed by the *Apostles*, with a libertie to alter & change them vpon iust occasions (such as these *Agape* were;) and those to be *Ecclesiasticall*, which the Church of God, after the *Apostles* times, in whatsoever Age or Countries, did, or shall appoint vpon like occasions; which are likewise subiect to alteration, according to the different condition of times and places. Which distinctions passe so currant, that when wee come to the particular Examination of our *Ceremonies*, you shall then find them to haue the approbation of your owne Witnesses.

SECT. XXV.

*Their second Answer.*

*These Agape were abrogated by the Apostles themselves.*

*Idem.*

*Our Reply.*

If they were indeed iustly abrogated afterwards, then may you not say that they were of *Divine Institution*. Thus your second Answer confuteth your former; so slipperie is the foundation whereon you stand. Secondly, they being once instituted of the *Apostles*, were abrogated by the *Apostles*. Ergo, there is in the Church a power both to institute, and also to abrogate such kind of *Ceremonies*, according to the conueniences or disconueniences of the Church.



## SECT. XXVI.

## Their third Answer.

Idem.

But these were not of mysticall signification, nor yet meere of Ecclesiasticall vse.

## Our Reply.

Should not that Vse be properly called Ecclesiasticall, which was ordayned to bee practised in the solempne feasts of Religion; and appropriated to accompanie the celebration of the holy Communion; and also of a mysticall, and spirituall signification; it being instituted both for signification, and preservation of Christian Love?

1. Cor. 11.

Concerning these Love-feasts, the ancient Histories doe credibly informe vs, that they were at first vsed in *Sacris conuentibus*, sometime before, and sometime after the receiuing of the Eucharist. And this the Apostle sheweth, 1. Cor. 11. Where we find so great an abuse of them, that by the profanenesse of some, the Feasts of Love were turned into Banquets of intolerable pride and despite: whereupon the Apostle, indeed, reproveth the abuse, but doth not remoue and abrogate the right vse of them; for we find that these Feasts were continued long after the Apostles, yea, in some places, vntill the time of Chrysostome, and the Councell of Gangris, in which there is an *Anathema* denounced vpon them, *Qui noluerint communicare huiusmodi vacationibus.*

Conc. Gangr.

## SECT. XXVII.

Our second Apostolicall Example is,  
in *Osculo pacis.*

Rom. 16. 16.

1. Cor. 16. 20.

The Apostles times, together with their Love-feasts, had their Love-kisse, called *Osculum pacis*; that which Saint

Saint

Saint Paul doth so often commend vnto all professed Christians.

1. Theſſ. 5. 26.  
So also 1. Pet. 5  
14, &c.

*Their Answer.*

*This was not of mysticall signification, but a naturall indicant M. Nic. ſigne of Peace and Reconciliation, as is imbracing, or shaking of hands.*

*Our Answer.*

Let vs take with vs the light of Antiquitie, for our better direction in this point. *Iustin Martyr*, and *Origen* say hereof, *Precibus finitis, mutuo nos inuicem osculo salutamus.* *Iustin Martyr.* *Origen.* *Tertullian* calleth it, *Signaculum orationis*, the *seale of Prayer.* *Tertull.* The words of precatation, therein vsed, being, *Pax tecum*, Peace be vnto thee. *Cyrill* termeth it, *Signaculum Reconciliationis, quo in sacris utimur*, that is, *The signe of reconciliation, vsed in Diuine Seruice.* *Cyrill.* And *Clement Alex.* saith of it; *Quod oportebat esse mysticum, id Sanctum vocabat Apostolus*, that is, *That which should be mysticall, the Apostle calleth holy.* *Clem. Alex.* Which saying is vsed by the same *Clement*, to the reproofe of such as did abuse it; because that which is *holy*, must be vsed after an holy manner, and not to wantonnesse and lasciuiousnesse, as was the fashion of some.

Is there now any point, in your generall Proposition, which is not particularized in this *Holy Kisse*? First, the institution (so farre as it was not commanded by *Christ*) was *humane*. Secondly, the propertie of it, *Significant*. Thirdly, the vse was in *Sacris*, to wit, in the time of holy and publike *woſhip*. Fourthly, the end was *signification of Christian loue*. So that, in this Instance, you haue a full contradiction to your first Proposition.

As for your conceit of *Imbracing and shaking hands*, whereby yee would shake off all mysticall signification, and

and make that *holy kisse* to be nothing else than a naturall Ciuill salutation; it is but your proper fancie, seeing the *mysticall* obiect, in this outward Rite, was immediately that *mutuall charitie*, which *Christians* possessed; not simply amongst themselves, but grounded primarily vpon the relation to the atonement, which we haue by *Christ*, wherein consisteth all Christian Peace. These premises do argue that the Author of this Answer was not so *Spirituall*, as *Ciuill*, or rather vnciuill, in making such an homely interpretation of this Apostolicall Rite, which had so singular an *Epithet*, as *holy*; so blessed an *object*, as *Peace*; which were neuer applyed in Scripture to any action or gesture of onely ciuill vse.

## SECT. XXVIII.

Our third Example is the Apostles Ceremonie, concerning the couering of the head, at Diuine Seruice. 1. Cor. 11.

1. Cor. 11.

Likewise the Apostle is vrgent about another Ceremonie, of Having the man vntouered, and the woman couered in the Church; and this also is significant, and that mystically, of Spirituall things and duties: for the man, being *uncovered*, signifieth thereby his immediate subiection to the ordinance of *Christ*, who hath constituted him to be *head ouer the woman*; and the woman being *couered*, doth thereby expresse subiection to her husband. *Verf. 9.* and *10.* To which purpose *Text.* describeth the fashion thereof to haue beene this, *viz. Quantum crines soluit capere possint*; by having their haire loose: Which is further expressly noted by *Clemens Alex.* saying, *Vt non tantum mulieres velamine caput tegerent, sed eodem in frontem promisso vultum obumbrarent.* That the woman

Cent. 3.  
Col. 14.

Clem. Alex.

women (saith he) might not onely hide their heads, with a couer, but also shadow their faces, by the hanging downe of their haire. And not onely so, but the Apostile requireth yet another couer besides that of the haire, saying of the *unconcoered head*. (v. 5) *It is all one as to be shauen*: so then this must needs be a *mystical signe of moral duty*; which is here specified to be of the Christian *subiection* that women owe, in Christ, vnto their *husbands*. Now here you may not say, that this ordinance of the Apostile, touching *couering* in the Church, was no way of *humane*, but altogether of *Diuine* Institution; for then might you challenge that women, at this day, in the time of Diuine worship, should haue their haire still hang downe, to couer their faces.

This point is of some moment, and may not sleightly be passed ouer. Wherefore that you may bee satisfied, not so much from my collections, as from the confession of those witnesses on whom you must relie, I haue thought it fit to produce such as haue more particularly pointed out this Text, as namely, *Caluin*, *Chemnitius*, *P. Martyr*, and *Zanchius*. From these I would first learne, whether this *Ceremony of couering* the head of the *woman*, and *unconcoering of the man*, were not *mysticall* and *Symbolicall*, that is; significant of some good thing, or no? *M. Caluin*, and some others call them expressly *Symbola*, or *Signes*. Secondly, I would aske what thing it is, which is hereby signified; and whether it were not some Christian duty? And vpon due search it appeareth, that the things, signified by this *Ceremony*, are two; The first, in respect of the *man* and *woman* mutually betweene themselves; and the next, of *man* vnto *God*. Concerning the reciprocall duties betweene man and woman, these witnesses affirme that the *Couer, on the head of the woman*, did

M

betoken

Calvin r. Cor.  
11.

P. Martyr on  
the same  
place. p. 151.

Martyr ibid.  
pag. 149.

Exam. part. 1.  
pag. 75. 2.

De Sacra  
Scrip. p. 273.

betoken her subiection to the man; and the uncovering of the mans head, did signifie the Soueraignty that man hath ouer the woman. But this you interpret to hold onely in a Ciuill respect: Ifso, then would it suffice to iustifie the Ring in marriage; yet looke into the second point, which is, the relation it had vnto God, and there you may perceiue something more. For, as Calvin; *In eminentia viri super uxorem Dei gloria clucet, propter dominium quod habet*: That is, *In the superiority that man hath ouer the woman, the glory of God is manifested, by the dominion which he hath*. Also the Apostle, in respect of this soueraignty, saith; *The man is the glory of God*. Likewise, P. Martyr; *Imago Dei, ut omnibus praeest, sita est in dominatu*. Now what Symbol can be more choise, than that a man by his outward gesture should, in a sort, represent both the authority that God doth hold ouer his creatures; and also that superiority which he hath giuen him ouer his wife? Againe, the Apostle, in this comparison, maketh Christ the head of the man, euen as God (in respect of the humane nature) is the head of Christ. And Chemnitius, treating of such Rites, calleth them *Incitamenta, & retinacula pietatis*. s. *The incitements vnto piety and godlinesse*: that is, (as his allusion to the Apostles rule seemes to import) *they make for edification*.

Zanchius likewise noteth Two ends of the couer on the womans head; one is of honestie and decency, that so the eternall worship of God, in hearing of his word, and participating of his Sacraments, may be performed in more seemely manner: The second, that by this Ceremony: (*Vnusquisque moneatur officij sui*,) euery man may be admonished of his owne duty; the man of his dominion ouer the woman, and the woman of her subiection vnto the man: *Hac sunt utilia ad cultum internum*,) These, saith hee, are profitable for inward

*inward worship.* Than the which I doe not see, what any Diuine could haue spoken more directly for our purpose.

Our third demand is, whether these Ceremonies, of *couering* and *uncouering*, were not instituted to be obserued in Gods publike worship? For howsoeuer this Custome might sometime alter in Ciuill assemblies, and much more in priuate consort betwixt man and wife; yet neuerthelesse the Apostle doth most strictly challenge it, in the publike seruice of God: for, *Euery man* Martyr quæ sup. p. 10. 6. (saith the Apostle) *praying or prophesying, &c.* And for better demonstration he doth in a manner call the Angels to witnesse, exaſting that Ceremony (*propter Angelos,*) in regard of the Angels. For as the Angels are appointed to be *ministring spirits* euery where, for the good of the Elect: euen so are they in very speciall wise attendant at publike Assemblies, for Gods worship. As for the Custome it selfe, Chrysostome vseth this excellent *Simile*, for the illustration thereof. *when* (saith Chrysost.) *the King sitteth in his publike Chaire of Estate, and there resort vnto him Dukes, Counts, Tribunes, &c. and none of these present themselves before the King without their robes of honour, according vnto their degrees: so God being present in his royall Maiesty, (in sacro actu) in the holy assembly; men and women comming thither ought to be adorned with such ensignes, as may best declare their state & condition. Therefore may not that man, who hath receiued from God a diadem of honour and prerogative ouer his wife, at that time cast away his ornament, and take vpon him some seruile habit.* Wherby you see, that this Symbol was then as well applyed vnto all holy worship, as now our gesture of kneeling is, at the participation of the Lords Supper.

Fourthly, wee desire to know, whether this matter

Caluin.

Chem. Exam.  
par. 1. p. 75.Icc. Theol.  
Tracté de  
Tradit. p. 720.Com. in. 1.  
Cor. 11. v. 16.  
1. Cor. 11. v. 11.

were not a thing indifferent; and thereupon (albeit *Apostolicall*, yet) subiect to alteration, according to the necessity of occasions? This we may best vnderstand from the first originall thereof. *The Apostle* (saith Master Calvin) tooke it from the common custome of men in their times; which custome in many countries was otherwise; yea anciently euery where (*virī comatī erunt*) that is, men had long haire. Chemnitius saith, to the same purpose, that Christian liberty did moderate the Apostles Rites, to make them in their kinde different, &c. — which according to the diuers natures of times, places, and persons might be appointed, changed or abrogated. — for in the dayes of the Apostle, this custome, of the romans couer, was a signe of subiection; and of the man vncovered, a token of dominion and gouernment: but now in our times the fashion is quite contrary; for in these dayes the vncovering of the head is a note of subiection, and the couering is a testimony of authority.

Lastly, it is worthy our Inquiry, to learne how farre other Churches may be directed by this example of the Apostles Ceremonies, for the authorizing of their Constitutions in like cases? Herein *P. Martyr* is bold and saith: *The Church of God is an Assembly of the faithfull, gouerned by the word of God in all such things, as belong to mans saluation* (meaning things absolutely necessary to the worship of God, as hath beene amply proued:) *But touching such things as appertaine vnto Discipline, it is lawfull for the Church to make Lawes, Canons, and Constitutions; so doth the Apostle teach, that women must pray with their heads couered, and men bare-headed. — So doth the Church ordaine in what place, at what time, & (quomodo) after what manner, whether standing or sitting, men must communicate.* And *M. Calvin*, obseruing the Apostles reproofe of persons contentious in Ceremoniall points (which



(which is, v. 16. *If any man seeme to be contentious, we have no such Custome, nor yet the Church of God*) when hee inter with some that did, out of the same spirit of contention, resist the Constitutions of that Church of *Geneua*, hee maketh a generall application thereof, against all such turbulent and factious spirits; *Qui bonas & utiles ritus nullâ necessitate convellunt. i. who unnecessarily do oppugne the profitable Rites of the Church.*

Here I neede not make any recapitulation of these severall points; the indifferent Reader may easily finde in the confession of the fore-named witnesses; 1. That these are things indifferent. 2. That they were prescribed as fit for those times. 3. That consequently they were to be dutifully obserued. 4. That they were *Symbolicall*, and had in them *significations* of *Morall duties*. 5. That they were applyed to *Diuine worship*. 6. and lastly, That the same authority doth still remaine in the Church, to ordaine the like *Significant Ceremonies*, whensoever there shall be iust occasion thereunto. Thus much of the Apostles time. We descend lower.

## SECT. XXIX.

*Our second Prooffe, for Confutation of their last generall Argument, and for our Confirmation of the Morall vse of Ceremonies, is from the vniuersall Custome of the Church of Christ, as well Primitive as Successive.*

Concerning all these times, whosoever is conuerfant in the Ecclesiasticall Histories, or in the writings of Fathers of former ages, may make good this our Assertion, to wit, *That the Church hath liberty to ordaine Rites and Ceremonies of mysticall signification, thereby to represent spirituall duties, and that properly, in the publique seruice*

of God: And also may proue, so farre forth as by light of Story can appeare, that euer since the Apostles daies it hath bene the constant and consonant doctrine of the Church, held by all the most Orthodoxe Fathers, and glorious Martyrs of Christ, who watted the Church with their blood; whereby it became so blessedly fruitfull, in the procreation of an innumerable off-spring of faithfull Christians in all succeeding ages; amongst whome we, that do now professe the Gospell of saluation, haue (by the mercy of God) our interest in the couenant of *Grace*; and consequently in the assured hope of our eternall inheritance: Yea, and (that which, as I think, should astonish the heart of any aduersary, in this point of Church-liberty in making *Ceremonies*) hath euer been so vndebatably held for an vncontrollable truth, throughout the whole proceesse of times, that no one man (as I suppose) either Orthodoxe or Hereticall, hath euer till of late, beene heard either to haue written or so much as spoken against the Generall liberty thereof.

I shall not neede to seeke euidence out of Stories, in this behalfe; the Non-conformists themselues are not ignorant hereof, who (besides many other Instances) do, as often as they see occasion, againe, and againe, repeate the custome vniuersally vsed in the Churches throughout the world, to wit, of *Standing* in the time of public prayers, in all the Lords daies between *Easter* and *Pentecost*; whereby the primitiue Fathers did signifie their faith of *Christ his Resurrection*. If this were a *Diuine Ceremony*, why doe you not obserue it? But if it were *Humane*, and yet had, as you know, a *Mysticall signification* of some spirituall dutie; by representing both the remembrance of *Christs Resurrection*, and also the protestation of their Christian faith therein (which *Signe* like-

likewise was appropriated vnto the publike worship of God in the act of holy prayer) then can you not but acknowledge in this one Ceremony, that Antiquity doth pleade for our whole defence; nor can you gaine-say, but that herein the iudgement of our Church (*Quoad thesin*) in generall (for we do not hereby iustifie euery Ceremony, which was held either of diuers Fathers, or Churches, in seuerall times, but that which was vniuersall) must needs conuince you of Nouelty in this kinde. Lastly, *Zanchie* doth witnesse, concerning the obseruation of our Festiualls of *Easter, Pentecost, &c.* that they haue since the time of the *Apostles* continued to this day; this then is another Catholike Ceremony of Morall signification.

## SECT. XXX.

Our third Prooffe (for Confutation of their last Generall Argument, and for our Confirmation of the lawfulnessse of Ceremonies, which are of Morall signification) is from the testimonies of their owne witnesses.

M. *Caluin* is alwaies worthy of the first place, among the innumerable company of late *Diuines*, and he saith; (*Nè quis nos calumniatur, &c.*) lest any man slander vs, by iudging vs (*nimis esse morosos*) to bee too peeuishly precise, as though we would take away all liberty in externall things, here I doe testifie vnto my godly Readers, that I contend not about Ceremonies, which concerne onely Decency and Order; (or else (*Et Symbola sint*) if they be signes and incitements vnto that reuerence, which we should performe vnto God:) for our dispute is against those workes, which some doe, as properly belonging vnto God, and wherewith they thinke that God is truly worshipped. Thus M. *Caluin* (as you see)

in the last part of this sentence disalloweth onely such Ceremonies of *Humane Invention*, which men make to be essentiall parts of *Gods worship*. And in the former part thereof, hee doth allow of *Symbolicall Ceremonies*; so far as they may be *Signes*, and *Incitements* to the more due performance of *Gods worship*. Euen as in another place, answering a Question<sup>1</sup> conceiued about Ceremonies; he saith, *Ergone inquires, nihil Ceremoniale rudioribus dabitur, ad iuvandam eorum imperitiam?* Will you then say (saith hee) shall nothing that is Ceremoniall bee permitted to the ruder sort, for the helpe of their ignorance? Here a Non-conformist would haue made a peremptory answer, they shall haue allowed them no Ceremony at all, which is of *symbolicall signification*. But M. Caluin, more iudiciously, and discretely; *Id ego non dico, tantum contendo, ut modus adhibeatur, qui Christum illustret, non obscurat*: I say not so (saith hee) onely I contend, that a meane may be kept, which may manifest Christ, and not darken and obscure him. And, for exemplification of this meane, hee propoundeth the institution of Christ for our imitation, whose Sacramentall Ceremonies, are both *Pauca*, Few; and *minimè laboriosa*, very easie.

The same witnesse likewise, elsewhere, doth allow a priuate vse of *Pictures* (*cum rerum gestarum notatione*) which are set forth with the narration of *Storie* (*quæ usum in docendo, & monendo aliquem habent*) which haue (saith he) some vse in teaching and admonishing the Reader. Yet *Pictures*, you know, haue no other property then signification. And, Luther (saith Chemnitius) held *Images*, which did represent the *Histories of Acts done*, as things indifferent, which might bee had both for ornament, and for remembrance without superstition, according to the rule of *Scripture*. Which kind of *Pictures*, (as Zepperus holdeth

Calu. Instit. li.  
4. cap 10.

Calu. Ibid.

Chem. exam.  
part. 4. Tract.  
de Imag.  
pag. 13.  
Zepper. Le-  
gum Mosaic.  
l. 4. c. 7. p. 312.

deth them, from the decree of the Councell of *Frankford* may be kept in the Church without impiety, to the same purpose, namely (*ad refrendam rerum prateritarum memoriam.*) which notwithstanding doth no whit advantage the Romish superstition, in their manner of *Adoration*.

*Iunius* likewise, speaking of the Festivall dayes of *Pentecost*, anciently celebrated in the Christian Churches, answereth, that they did serue, *Ad iustam quandam, &c.* For the due commemoration of that specia!l benefite of God, which happened to the Church as vpon that day. And is not this also Symbolicall? And this Symbol of Feasts was formerly witnessed by *Damaus*, in the feast day of the Dedication of the Altar. Contr. lib. 4. pag. 283.

Furthermore, *Chemnitius* (*Apud vetustissimos quidem & puriores Scriptores legimus, &c.*) saith, wee reade in the most ancient and purer Writers, that their Rites did signifie something, and admonished men of the doctrine of the Sacrament, comprehended in the word of God.—But where-soener there is in these ancient Writers any mention that by *Exorcisme*, or *Exsufflation* the euill spirit is driven out of the party Baptized; and likewise that by *unction*, and imposition of the hands of a Bishop (after Baptisme) the holy Spirit is giuen; These things which the Fathers understood to be done significatiuely, (That is, by way of signification) were afterwards perverted by others, and held as (operative) in an opinion of efficacie and power for such effects. In these words *Chemnitius* approueth of the Fathers significant Ceremonies, and condemneth the Popish superstition of more then significant. Exam. par. 2. p. 32. Col. 2.

Now, although these Testimonies may suffice to confute and condemn the generall Argument of the Non-conformists, against *Significant Ceremonies*, yet when as

in our answer to the particular exceptions against our foresaid Ceremonies of *white garments*, and *Crosse in Baptisme*, we shall proue in these Ceremonies, from the direct acknowledgement of *P. Martyr*, *Chemnitius*, *B. Jewel*, and *Zanchius*, an approbation of their *Morall signification of Puritie of life, and constancy in the faith*, respectively; I hope our Opposites will abate something of their Contradictions against our *Rites*, at least in respect of *signification*: whereof yet more remaineth to be said in our last prooffe. In the interim we approach to that which followeth in the next place.

## SECT. XXXI.

*Our fourth Prooffe, for the confutation of the last generall Argument of the Non-conformists, against our ceremonies, and for the confirmation of Morall signification in such Rites; is, as from the confession of witnesses, so especially from the Practice of the Non-conformists themselves.*

*Our first Instance is the forme of an Oath.*

After much sayling in this Sea of dispute, hauing thus farre passed through the Maine, I now direct my course homeward, to the narrow Seas of our Non-conformists, by instancing in such particular ceremonies, wherein either our Opposites are found to be ordinary Actors; or else their Witnesses are become Approuers of some *Symbolicall Ceremonies*.

God commanding in his Law, saying, *Thou shalt worship the Lord thy God, and sweare by his Name*, sheweth sufficiently

ſufficiently how ſacred a thing an Oath is, which is an immediate Inuocation of God; and how it is appropriated vnto the honour of God, which God himſelfe doth challenge as a part, or, at leaſt, proper cognizance of his ſupreme worſhip.

Now, the outward forme of an *Oath*, as it is enioyned by Law, and aſſumed and practiſed by the Non-conformiſts themſelues, is this; to lay their hand vpon the booke of God, and to kiſſe it, ſwearing by the Contents thereof, that is, by the way of ſtipulation, pledging and pawning all the promiſes of ſaluation in Chriſt (which are recorded in that booke) vpon that truth which they do profeſſe to performe in *Swearing*. Then, their *kiſſing* and *handling* of that booke is the viſible *Signe*, that the taking of an *Oath* is the worſhip of God in it ſelfe; whereby we adore the Author of that booke of bleſſedneſſe. And laſtly, the end of all this is a vow, to auerre the truth of their owne conſcience, vnto man. In all which you haue, 1. *The handling and kiſſing of the booke, a Ceremonie of mans Inſtitution.* 2. *The end, to expreſſe our faith toward God, and truth to man, which are of Morall ſignification.* 3. *The manner, by an Inuocation of God, in calling him to witneſſe, and ſo appropriating it to Gods worſhip; which is fully as much in all points, as this cauſe can challenge at our hands.*

If any ſhould be ſo ſcrupulous as to doubt of the lawfulneſſe of this kinde of *Oath*, he may take his warrant from the example of *Abraham*, in that *Ceremonial* forme of *Swearing*, which he preſcribed vnto his ſeruant, before the *Iewiſh* and *Leuiticall* Law of *Ceremonies* was enacted by God. Thus are they confuted by their practice.

See aboue,  
Sect. 9.



## SECT. XXXII.

Our second Instance is in the Obseruation  
of the Lords Day.

You may (if it please you) consider the three Ceremoniall points of our Sabbath, by a three-fold figure. The first was to signifie a Rest from Sin, which is a *Spiritual Sabbath*. The second to note the Resurrexiō of *Christ*, for which cause, the day of the Iewish Sabbath was changed into the day of *Christ* his Resurrection; whence it hath the denomination to be called, *The Lords Day*. The third is the euerlasting Sabbath, whereof the Apostle speaketh, saying, *There remaineth (Sabbatismus) a time of Sabbath, or Rest, for the people of God*. What Christian man is there, religiously affected towards God as hee ought, who in the celebration of the *Lords Day*, doth not call to remembrance the Resurrection of *Christ* vpon that Day? and also why may he not in his religious discretion, from the Analogie betweene this our bodily Sabbath here on earth, and that Rest in heauen, entertaine a contemplation of the euerlasting Sabbath, and rest of Blessednesse, thus prefigured in the Temporall; and accordingly make to himselfe for his better edification, a double *Mysticall* vse of the *Lords Day*?

Apoc. 1.

Heb. 4. 9.

Zanch. de  
Redempt. lib.  
1. Tract. de  
Temp. col.  
703.

To which purpose *Zanchius* saith of our Churches, the places of Gods worship, *Sicut Tabernaculum Templumq; Salomonis typi fuerunt corporis Christi, sic nostra tēpla typi sunt & umbra cœlestis templi, ubi cœlestes spiritus animiq; fidelium collecti laudant Deum, sicut nos hic in terrenis hisce templis colimus. — Debentq; hæc terrena ad illud cœleste animos nostros subleuare: Vnus hic contemnendus non est, quia utilia hæc sunt*. That is, *As the Tabernacle and Temple of Salomon were types of the body of Christ, so*

our

our Temples are types and shadowes of the celestially Temple, where the heavenly spirits and soules of the faithfull are assembled, for the praying of God, euen as we, being gathered together in these earthly temples do magnifie him: and therefore these our earthly temples ought to raise up our mindes to the contemplation of the celestially. which use is profitable and not to be contemned. Thus much Zanchinus. Wherefore, if you will allow such kind of Ceremoniall significations, you consent with vs; if you reiect them, then you doe dissent from all ancient and primitiue Christians.

Yet many of you are not so farre falshout with Symbolicall Ceremonies, and the vniuersal practice of Antiquitie, but that you do willingly obserue the Ceremoniall Festiuals of Easter, & Pentecost, &c. now celebrated in our Churches; as likewise the dayes, not so much fatals, as natals of the Apostles. Now, in the solemnization of these Anniverfaries, you cannot but reflect on the remembrance of some spirituall things, as these, (to wit) the power of *Christ his Resurrection*; the donation of the gifts of the holy Ghost, made in visible signes of fiery tongues; the glorious *Ascension* of our euer-blessed Saviour, into heauen; together with the admirable constancy of the Apostles, in suffering for the possession of the holy faith; hereby admonishing vs to imitate their Example of Constancy and faithfulness vnto death, that with them we may obtaine the same glorious Crowne of euerlasting life.

## SECT. XXXIII.

*Our first and last Proofs, for the Confutation of the  
Generall argument of the Non-conformists,  
is taken from Reason.*

We cannot want *Reasons* to proue, that our Ceremonies

*monies may be significant, which our Common Prayer booke doth signifie so to be; and is therefore condemned by the Non-conformists.*

*Their Opposition to our Communion Booke.*

Abridg.Linc.  
M. Nic.  
M.Lang.  
M.Hy. and o-  
thers.

*The Communion Booke saith of these Ceremonies, that they are neither darke, nor dumbe, but significant: which is unlawfull.*

SECT. XXXIIII.

*Our Confutation of the Non-conformists by Reason, confirming the lawfulnessse of Morall signification, from the Confession of their owne Witnesses.*

Because the Non-conformists haue pleaded thus absolutely against *Significant Ceremonies*, because *Significant*; by the same Reason (if that may bee called *Reason* which fighteth against it selfe) we are to shew, that no *Ceremonie* can be properly so called, if it be altogether destitute of *signification*: for to require *Ceremonies* without all *signification*, is all one as to imagine day without light; or fire without heate. For were it not so, *M. Caluin* had no reason to inueigh so much against the Papists, because that many of their *Ceremonies* are *non-significant*.

Cal.Inst.l.4.  
c.10. num. 15.

*Furthermore (saith M. Caluin) is not this fault worthy our inueighing against? (non intellectas Ceremonias ostentant, &c.) They make a pompous shew of Ceremonies that are not vnderstood, as if it were some stage-like dumbe shew, or else some magicall incantation.—For some Ceremonies in Popery are separated from doctrine; that they may hold the people with signes void of all signification. Thus Caluin.*

Loc. Com.  
class. 2. cap. 4.  
pag. 193.

*The same exception doth P. Martyr take against some Romish Ceremonies, euen because Their significations are often*

often unknowne, not onely to the beholders, but to the Actors themselves: who being asked of the meaning of diuers (of the Rites) either say nothing, or if they answer any thing, they contradict one another, which is a certaine argument there is no truth in them.

Now, amongst other Rites of this nature, wee may ranke that of their Priests muttering of the words of consecration in secret, which Doctor Raynolds doth iustly condemn, as being *Against the practice of Churches, of Fathers Apostles, and of Christ himselſe.* But they say (saith Doctor Rainolds) of this dumbe shew, which crept into the Church, that it was ordained by the holy Mother Church, lest those words so holy and so sacred should come into contempt. And can there bee a better example of a Dumbe Ceremonie; or more iust reason of casting it out, then because it is dumbe?

Confer. p. 499.

In briefe; all these Considerations, Prooſes and Examples aboue-mentioned, drawne from the religious persons of the old Testament, both before and vnder the Law; from the Apostles in the new; from the vniuerſall practice of all Churches, that are within the horizon of Ecclesiasticall Record; from the testimonies of their owne witnesses; from the practice of the Non-conformists themselves; and lastly from the necessary consequence of Reason, may sufficiently free our Ceremonies from any guilt (as they terme it) of *superſtition*: as though they were therefore superstitious, euen because they are *ſignificant*.

## CHAP. IIII.

*The fourth generall Argument, urged by the Non-conformists against the foresaid Ceremonies, is taken from a pretence, that they have beene abused to Popish Superstition.*

## SECT. I.

*Their Argument.*

Partly Abridg.  
Lin. p. 17. M.  
Hitch. M. Hi.  
and the rest.

**Maior.** No Ceremonies which have beene notoriously knowne to have beene of old, and still to be abused to Idolatry and Superstition (especially if there be now no use of them in Gods Church) can bee lawfull, but must be abolished, whether they have beene the Ceremonies of Pagans, Jewes, or Heretikes.

**Assumption.** But these Ceremonies have beene Idolatrously polluted by Papists, namely, the Surplice, Crosse, in Baptisme, and the gesture of kneeling at the Sacrament. Ergo, they ought to bee removed and abolished.

*Our Answer.*

If you require that Ceremonies, so abused, bee abolished, (as if there were no other Cure for such sores, but only abscision and cutting off the members by the ioynt) then we deny your Maior: But if you vnderstand such things, as in their owne nature are not ill, but *indifferent*; or by excepting things *necessary*, you meane an absolute, and not a convenient *necessary*, wee deny your *Assumption*. And now that you see your markes, looke to your aime; and first proue (if you can) your *Proposition*, then afterwards your *Assump-*

*Assumption*: for otherwise you can conclude against our Ceremonies, iust nothing at all.

### SECT. II.

*The Prooves, used by the Non-conformists against such Ceremonies, which have beene Superstitiously abused.*

Their Prooves are from Examples of the abolishing of Ceremonies, that have beene either *Heathenishly*, *Jewishly*, or *Heretically* abused.

*Their first Obiection, concerning Heathenish Ceremonies, by diuers Instances in Scriptures.*

This may appeare by Gods word forbidding all promocations unto Abridg.Linc. spiritmall fornication; and commanding vs to separate our selues from pag. 17. Idolaters, and to bee as unlike them as may be, especially in their religious obseruations, and Ceremonies, and Instruments of Idolatry; that so we shew our utmost detestation of them: and to cast out the very memory of them, and to cast away euen such things as had a good originall (if they be not still necessary and commanded of God) when once they are knowne to bee defiled by Idolatry, or abused by it: according as, for example-sake, God commandeth, *Leuit. 18. not to be like the Heathen, &c. And Leuit. 19. 28, &c.*

### Our Answer.

In these places of Scripture are forbid three kinde of *Leu. 18. &c.* things which were in vse among the *Heathen*: the first was the sinne of *Incest*; the second, the fashion of *Rounding their heads*, and *cutting their flesh for the dead*; the third, their *sowing of their grounds with diuers seeds*, and *letting their beasts of diuers kindes to ingender together*. Now wee know that *Incest* was forbidden, as  
O being

being a sin against the morall Law of God: and *Rounding of the head, and cutting of the flesh for the dead*, was prohibited as being against the Law of Grace; and for that it did demonstrate inordinate sorrow for the *Departed*, as of men voide of all hope of the resurrection of bodies, or immortality of the soules of men. Lastly, the commixtion of *diuers kinds of seeds*, and of *diuers kinds of beasts*, was forbid, not for any naturall viciousnesse in the things themselves, or in the vse that the *heathen* had of them; but because in the prohibiting of these kind of *Mixtures*; hee propounded vnto his people a Type of *abstinence* from irreligious *Mixtures*, as wel corporall, as spirituall: that they should not dare to defile their bodies with bestialitie; or yet, by ioyning in marriage with people of diuers religions, and that they should not pollute their soules, by consenting vnto the worship of any strange god.

See now your manifold fallacies, by labouring, first, to conclude the *unlawfulnesse* of our *Ceremonies*, which are things in their owne nature *indifferent*, from the condemnation of an *Heathen* sinne against nature. Secondly, to oppugne *Ceremonies*, ordained to a good end, to wit, the representation of Christian vertues, from the example of a wicked custome, that plainly demonstrateth meere Infidelity. Thirdly, by condemning *Ceremonies* of godly signification, as namely, *Purity, Constancy, Humility*, from the example of *ceremonies* that signifie nothing, but either bodily, or else spirituall adulterie, which is Idolatrie. Which kind of consequences are meereley extrauagants, wandring and gadding from the matter in question.



## SECT. III.

*Their second Instance from Scripture.*

*Such things as had good originals and beginnings amongst the Heathen, were notwithstanding prohibited by the Jewes, as for example, the erecting of any titular Pillars by the way, Leviticus 26.1. Ergo, &c.* Abridg. Line. ibid.

*Our Answer.*

Had these *Titulary pillars* of the *Heathen*, (which were set up at limits of their grounds) a good original and beginning, trowe you? It is an ill glosse that corrupteth the Text; the words are these: *Thou shalt not erect a pillar, nor shalt thou set up any polished stone in your land (which was the fashion of the Heathen,) that you may bow unto them.* Whence Master Calvin collecteth? *Sequitur, non aliam statuam hic damnari, nisi que ad Deum representandum erigitur.* i. No statue was here condemned (saith he) but that which was erected to represent God. It was not therefore the erection of Pillars that was forbidden, for then the Patriark *Jacob* would neuer have erected (as we reade) a Pillar, for a religious monument: but the thing prohibited was, the *Heathenish* end & purpose in erecting it. Therefore you might as well say, that the *theeuish* taking of a mans goods, as that this *Heathenish* manner of building those Pillars, had a good original, and beginning. Calvin upon that place. Gen. 28.18.

## SECT. IIII.

*Their third Instance from Scripture.*

*Deut. 7. and Exod. 23. God commandeth to destroy the statues and groves of Idolatry, and to extinguish their names: And that we cannot be thought to have sincerely repented of the Idolatry or superstition* Abridg. Line. pag. 17. & 18.

Abridg. ibid.  
in marg.

on, except we cast away with detestation, all the instruments and monuments of it. See Calvin his Sermons vpon Deut.

### Our Answer.

See Calvin, say you: whom I haue seene vpon these places of Scripture, and vpon the full sight thereof am iustly moued to call vpon you, as you haue done vpon your Reader, saying, See Calvin; and then surely you shall see a foule errour in your Collection from Calvin: who is so far frō speaking any thing for your aduantage, that in his Exposition of these places he doth flatly confute you. For in these Scriptures, *Exo. 23. and Exo. 24. Deu. 7 & 12. Numer. 23.* where wee reade of nothing but of Destroying of all the Images, Groues, Altars; and rooting out the very names of the Heathensh gods; although indeed he doth inferre that [*omnia insignia Idololatriæ*] that is, all the monuments or tokens of Idolatry, were to be abolished by the Iewes: yet, when the question is, whether Christians be precisely bound to doe the like; hee so distinguisheth between the Commandements of the Decalogue and these Appendices, as he doth betweene the Law Morall, and the Politique or Iudiciall: notifying vnto vs, that the Morall precepts do oblige all men vnto the end of the world (as being enacted against all formall Idolatry;) but these politique precepts of Destroying Altars, Groues, &c. which are materials onely, Differ (saith he) from the other, (namely from the Commandements of the two tables,) so, as to bind onely the Iewes during the time of their Pædagogic; but not the Church Christian to the end of the world. And therefore comming to the point concerning Churches, the places of Gods worship, he resolueth, saying; *Neque nobis religio est, templa retinere, quæ polluta fuerunt Idolis, &*

Cal. in Comment. in 1. præcept. Tit. Appendices politicæ secundæ præcepti, ex Exod. 23. Deut. 12. &c. p. 286.

accommo-

*accommodare in meliorē vsum; quia nos non obstringit, quod propter consequentiam, ut loquuntur Legi additum est.* That is, we may lawfully use the Temples or Churches, which have been defiled and abused with Idols, and apply them to a better use; because that doth not bind us, which was added to the (meaning the morall) Law onely by consequence (therby meaning the occasions peculiar to those times, & commonweale.) The sum whereof (saith he) doth send thus far, namely, to shew in what detestation God held all manner of Idolatry, and therefore would have them to abolish the very names of such things as had ever been dedicated unto Idols.

But you will say, Shall we then have no regard of other superstitious circumstances? Calvin seemeth to prevent this Obiection, saying: *Fateor quidem, &c.* Indeed Cal. Ibid. I confesse, that all such things are to be removed, which may seeme to nourish Idolatry, so that (observe I pray you this moderation) we our selves, in vrging too vehemently things which are in their owne nature indifferent, be not too superstitious. Meaning, that the vrging a prohibition, and an abolishment of them, is that negative superstition, wherof you have beene already found guiltie, in oppugning our Rites as superstitious, onely because they are Significant: As though any thing could be iudged therefore Superstitious, because it carrieth with it a true, Orthodoxe, and Christian signification.

#### SACT. V.

##### Their fourth Instance from Scripture.

*Daniel would not defile himselfe, with eating of the Kings meats.* Linc. Abridg. quo supr.  
Dan. 1. 18.

##### Our Answer.

*Scire est per causas scire;* The onely solide knowledge  
O 3 of

Caluin in  
Dan. 1. 13.

of any thing is the vnderstanding of the true causes thereof. First therefore, *Daniel* did not abstaine from these meates of the King, because they were the Kings; for *Then* (saith M. Caluin vpon this place) *should he haue shewne himselfe very inconstant, when afterwards hee tooke a liberty to himselfe to eate thereof.* Why then, will you say, did he abstaine? Reade but M. Caluin his Comment, and it will resolue you, that *Daniel* was now in an exile from Gods worship, and that the King sent vnto him all his Kingly seruices & delicates, to the end that thereby he might alienate him from the loue of his owne Country, and the Religion of his God: Therefore *Daniel*, lest hee might bee insnared with these allurements of riot, did abstaine from all that dainty fare.

Caluin vpon  
the same  
place.

If you further demand; why *Daniel* called the Kings diet a pollution, or abomination vnto him, listen againe, for your satisfaction, to the said Authour. *Non fuit quidem, &c.* It was not in it selfe abominable, for it was free for *Daniel* to eate or drinke; but it is called an abomination for the consequence thereof. Thus M. Caluin. Where, by Consequences, he meaneth; lest *Daniel*, by such dainties, as by the diuels baites, might receiue his spirituall bane, by forgetting the holy Couenant, Religion, and the worship of the onely God. Nothing can be more plaine, to proue, that by these words (*Being polluted with the Kings meates*) is not meant any pollution Ceremoniall, as if the meates had bene Idolatrous; but onely Morall, or occasionall, as being baits and allurements to draw him to an irreligious forgetfulnesse of holy duties. Seeing therefore this reason doth not argue *ad idem*; it will become you to take some other Testimonies, whereby you may make good your first assertion.

## SECT. VI.

*Their fifth Instance from Scripture, in the Example of Hezekias.*

2. King. 18. *Hezekias his zeale, in breaking downe the Brazen Serpent, which God himselfe had ordained for a figure of Christ, is commended in Scripture: for that it being polluted with a horrible Idolatry, he brake it in pieces.* Abridg. Line and others.

## Our Answer.

This noble fact of that religious King is indeede commended in Scripture; and therefore ought to be honorable among all deuout and religious worshippers of God vnto the ends of the world. Wee grant that God had wrought by that *Serpent* a miraculous safety to his people; by deliuering them from the stings of fiery Serpents; and that for this very cause it was, as some thinke, long after reserved in some part of the Temple, for the remembrance of so great a benefite; euen as the *Pot of Manna*, and *Aarons Rod* were kept in the Arke, to the like end. But when the Israelites began to defile it, by offering *Incense* vnto it, then did *Ezekias* demolish it; and that for foure speciaall respects.

The first was, because there was now *Flagrant delictum*, that is, the Idolatry was notorious, and in the very heate. Secondly, it was generall and publike. Thirdly, it was done within the compasse of that place, and among that people; which were otherwise accounted the professed worshippers of God. Fourthly, the Act it selfe was offering *Incense* vnto a creature; the most grosse and palpable kind of *Idolatry*, that can be: for whereas bowing, and kneeling may carry some shew of pretence in them, because the same gestures are vsed sometimes ciuilly, without

without any iust exception against them: yet *Sacrificing* is an externall act, so properly and essentially belonging vnto God, that euery eye which beholdeth such Acts, must needs iudge them *Idolatrous*. Lastly the case was now desperate, and (without vtter extirpation thereof) past all hope of reducing that figure to the former vse and end, which was a commemoration of Gods mercy, in their miraculous deliuerance,

1. King. 11. &  
23.

1. King. 23. 13.  
2. King. 18. 3.  
2. King. 22. 2.

And it is by the way a point very obseruable, that *Ezekias* did not destroy the Idols, which *Salomon* suffered to be set vp, in fauour of his strange wiues that were of Heathenish religion; placing in one Temple *Astaroth*, which was the god of the *Zidonians*; In another *Molech*, the Idoll of the *Ammonites*; In a third *Chamos*, the god of the *Moabites*: The reason whereof was, because in the daies of *Ezekias* they were neglected, no man adoring them: yet afterward when they occasioned Idolatry, the good King *Iosias* did breake them down, vvhich *Ezekias* in his time had spared: notwithstanding is the same *Ezekias* commended by God, as walking in the steps of *Dauid*, as vvell as *Iosias*.

Zanch. de  
Rodemp. in 4.  
præcept. p. 673

To the point. *Zanchius* thought not this act of *Ezekias* to be *negotium*, or an vniuersall remedy for all *Abuses* of *Ceremonies*, vvhén he said of some indifferent Rites that had beene abused; *Tolle ea prorsus possunt, & sepe etiam debent*: They may and sometimes they ought to bee utterly abolished [*Sicut Ezekias*,] euen as did *Ezekias*. Intimating, that the example of *Ezekias* is to hold but sometimes onely, that is, in case of necessity; for of some *Ceremonies* that haue beene abused, he said onely [*Tolle possunt*] they may be remoued: vvhich is a word of indifferency, and signifieth that they may be also not remoued.

But if that proceeding of *Ezekias*, concerning those Israelites,

Israelites, against Heathenish Idolatry, shall be still vrged vpon our Magistrates, in respect of the *Papish Ceremonies*, wherewith they may seeme to symbolize, although but in an outward appearance onely; then are you to be informed of the manifest disparities in this comparison.

First, that *Idolatry* of the Iewes being done both publicly and generally, and also within the bowels of the same Church (for the *Serpent* was then kept at *Ierusalem*) called for an *Ezekias* to remoue it. But that which is done of Papists, is in a Church separated from vs; or if you will suppose any to be Idolatrous among vs, yet is that neither generall, nor publique, but so secret, that it is done by you know not whom; vnlesse you meane certaine men moulded in your own fancies, and onely imagined to haue committed such *Idolatry*.

The second distance may be this; that the case of reformation of the Idolatry committed vnder the gouernment of *Ezekias*, became desperate, and therefore required an answerable remedie; which, as then the case stood, could be no other, then to *abolish* the figure without delay. But within the Kingdomes of our *Ezekias* this disease would be found curable, without any such extremity, especially in this our most truely reformed Church, wherein we draw the sweet breath of the pure truth of God: If you will allow that to be called a *Reformed Church*, which doth most linely expresse the face and full body of her primitive mother Church.

I spare to insist vpon the grossenesse of that outward fact, which was, *Offering Incense*, lest the weakenesse of some Reader may suspect, that when I would excuse the *Papists*, à *Tanto*, I would free them à *Toto crimine*, by these comparisons.



## SECT. VII.

*The second Obiection, for the abolishing of Ceremonies  
Heathensly abused, from the Testimonies of  
Councels, and Fathers; by diuers  
Instances.*

*Their first Instance.*

Abridg.Linc.  
pag.17.

*In the first Councell at Carthage it was decreed, that such Altars as were in the Country and High-waies, in memory of the Martyrs, should be abolished, although they were pretended to be set up by reuelations and visions.*

*Our Answer.*

Canon 15.

He that in causes of weight will looke vpon bookes onely with other mens eyes, may peraduenture forfeite his owne, by mistaking and mis-reporting the meaning of the Authours. Certainly, this Councell, in the place alleaged, doth not forbid absolutely the building of *Altars*, for the memory of *Martyrs*, in the *High-waies*, as you asseme: but onely in such *waies*, and places, *In quibus nullum corpus aut reliquia Martyrum condita probantur*; wherein there was neither body, nor reliques of *Martyrs* knowne to bee kept; notwithstanding (say they) [*in somnia & inanes reuelationes*] the *Dreames*, and *vaine reuelations* of some to the contrary. Againe, they that forbid the setting vp of *Altars* in *High-waies*, where neither the *bodies* nor *reliques* of any *Martyrs* were reserued, did thereby authorize them, where such kinde of *Reliques* were extant. Euen as our Church, in forbidding exercises of Religion in priuate Conuenticles, cannot bee said thereby to prohibite religious Assemblies in the publike houses of God.

## SECT. VIII.

*Their second Instance from the former  
Councell.*

*And the same Councell decreed, Can. 15. that solemne request* Abridg. Line.  
*should be made to the Emperour, that all Reliques and Monuments* pag. 18.  
*of Idolatry might be viterly destroyed.*

*Our Answer.*

Namely, all such Statues, and Altars, which were immediate Instruments of Idolatry, and then brought into publique abuse: euen as our most godly and gracious Ezekias, and other his Maiesties most religious Predecessours haue done.

## SECT. IX.

*Their third Instance, concerning Pagan Cere-  
monies, from Councils.*

*In the second Councell of Brac. Can. 73. Christians are for-* Abridg. Line.  
*bidden to decke their houses with Bay leaues, and greene boughes, be-*  
*cause the Pagans did vse to do so: and that they should not rest from*  
*their labours: those dayes the Pagans did, and that they should not*  
*keep the first day of euery moneth as they did.*

*Our Answer.*

The Canon forbiddeth Christians to vse the wicked obseruations of the Kalends (namely, Festiual daies dedicated to the Heathenish gods) and to rest from labours the dayes wherein the Gentiles vsed to do; to wit, in the daies of the celebration of their Kalends, which they performed in all lasciuiousnesse: and likewise to decke their houses with laurell, and greene boughes, that is, at the same time with the Pagans: as if therein they ioyned together in

obseruing and solemnizing their *Paganish* pastimes and worship. And of this prohibition they gaue this reason in the same Canon; *Omnis hac observatio Paganismi est: All this kinde of custome doth hold of Paganisme*; because the outward practice of *Heathenish* Rites, performed jointly with the *Pagans* themselves, could not but imply a consent in *Paganisme*. Obserue, I pray you, what I haue said, [*performed iointly*,] to wit, at the same times, after the same vndistinct manner, and in the same Common-wealth.

The Canon then, although it were necessary for them, yet how shal it concerne our Church, whose practice of *Ceremonies* is sufficiently knowne, euen vnto the Papists themselves, to differ as much from theirs; both in respect of place, persons, time, yea, and of opinion concerning our *Ceremonies*, as doth the annuall course of the Sun, from the monthly motion of the Moone: as may partly appeare from that which hath beene said already; and will bee made more euident in the sequelle of this discourse?

#### SECT. x.

##### *Their fourth Instance, concerning Paganish Ceremonies, from Councils.*

Abridg. Linc.  
pag. 19.

*The Councell of Affricks, Can. 27. ordained that Christians should not celebrate the Feasts of the birth-dates of Martyrs, because that was the manner of the Heathen.*

#### *Our Answer.*

Conc. Afric.  
tempore Boni-  
facii & Cele-  
stini, can. 27.

*The words of the Canon are these: We are to make request to the Emperour, that these Feasts, which are held in many places, against the Lawes of God, drawne from the arrours of the Gentiles (so that Christians euen now are compelle,*

compelled to celebrate them) may bee prohibited, especially seeing that they are not afraid to commit such things, even upon the birth dayes of Martyrs, and that also in sacred places. The very repetition of this Canon may be sufficient Confutation of your Obiection; whereby it is evident, that the fathers of that Councell do no more prohibite the Feasts of the \* birth dayes of Martyrs, than they do the holy places of Christian worship. But the things they condemne are heathenish profanations, contrary to the Law of God, which notwithstanding were at that time frequently vsed as wel in the sacred places of Gods publike seruice, as vpon the Festiuall dayes of holy Martyrs.

\*Which Tertul. de corona militis, doth mention.

## SECT. XI.

### *Their first Instance, concerning Paganish Ceremonies, from Tertullian.*

*Tertullian is large and vehement in the point. Wee may giue nothing, saith he, to the seruice of an Idol, neither may wee borrow any thing from the seruice of an Idoll. If it be against religion to sit at table in an Idole temple, what is it then to be seene in the habite of an Idoll? And againe, no habite or apparel is esteemed lawfull among vs, that hath bene dedicated and appointed to so vnlawfull an act. Those that are a Christian must hate these things, the Authors and Inuentors of which thou canst not but hate.*

Abridg. Line.  
p. 19.  
Tert. de Coro.  
milit.

### *Our Answer.*

*Tertullian indeede is so large and vehement in this point, that there is lesse neede either for you to be vehement, in vrging this Obiection, or for vs to be large in refutation thereof; seeing that his owne words doe afford you a plaine answer, where he saith that he speaks*

of habites, that were then dedicated and appointed vnto the seruice of Idols. But what Gouvernour in our Church doth command you to goe to the Masse-Priests, and to take his brazen Idoll, and to adde Reuerence vnto it? or who vrgeth you to put on the very same Romish Surplice, now vsed at their Masse, euen therefore because it is Popish? Furthermore, (that wee may giue vnto our Opposites their due right,) we shall hereafter shew, that the comparison betweene *Papists* and *Pagans* is not altogether so equall, when we come to scanne this very point.

### SECT. XI.

*Their sixth Instance from Fathers, concerning the abolishing of Heathenish Ceremonies.*

Linc. ibid.  
Tert. lib. de  
orat.

*In another place Tert. affirmeth, that Christians might not wash their hands, or lay aside their cloakes before prayer, nor sit upon their beds after prayer, because the Heathen vsed so to doe.*

*Our Answer:*

*Tertullian* doth not condemne any of these Ceremonies, meereley for the resemblance sake, which they had with *Pagans* in such Acts, but for the superstitious opinion, wherewith they were infected; by attributing both an efficacie of *Sanctification*, and consequently a necessitie of Obseruation vnto them. Let vs aduise with *Tertullian* in these points, for he will shew first, concerning washing, that the Christians (whome hee condemneth, who were the *Hemerobaptists*; or as some thinke, the *Catharists* of those dayes) had this opinion in washing, that although their liues were neuer so beastly, or bloody, yet they might be cleansed by the only Ceremonious washing of their hands: therefore *Tert.* confuteth them, saying,

*Qua*

*Que ratio est, &c.* What reason is there for you to thanke that Text.  
 you may speake vnto God with washed hands, hauing had sar-  
 did and filthy mindes? — The spirituall cleansings; which  
 are necessary, are from murther, witchcraft, and from Ido-  
 latry; which you haue conceived in your mindes, but finished  
 and executed with your hands. I tell you, although Israel  
 should wash her body in euery member and part thereof, yet  
 verily doe her hands remaine vncleane and polluted with the  
 bloud of the Prophets: And therefore this Ceremony is but  
 vaine. So *Tertullian*.

We come to the second point of doffing their cloakes  
 before prayer, which they according to the rudiments of  
 the Pagans, obserued with an opinion of necessity; as if  
 otherwise their prayer could not preuaile, for the obtain-  
 ing any blessing at the hands of God: For so saith that  
 Father, *Positis penulis, &c.* You laying aside your cloakes at Text.  
 the time of praying, as do the Heathen before the worship-  
 ping of their Idols. *Quod si fieri oportet, &c.* But if this ought  
 to be done (that is, it were necessary) surely the Apostles, in-  
 structing vs concerning the habite of praying, would haue  
 comprehended this point among the rest.

As for the third Ceremony of sitting upon beds as the  
 Gentiles did, you haue no reason to rest vpon it, because  
*Tertullian* condemneth not the act, but the heathenish o-  
 pinion of the necessity thereof; as appeareth by his confu-  
 tation of it, saying, *Alioqui nusquam eris odoratum, nisi v-* Text.  
*bi fuerit lectus: imo contra Scripturam feceris, si quis in Ca-*  
*thedra sederit. &c.* Otherwise (saith hee) wee ought not to  
 pray but sitting upon a bed, and he should bee thought to doe  
 against Scripture, who should sit in a Chaire. All which do  
 euidently argue their superstitious opinion of necessity.

There followeth one clause of *Tertullian*, in the same  
 place, concerning sitting at prayer, which I may not con-  
 ceale

Tert.

ceale from you, who haue brought vp your schollers to pray sitting: This I will but onely alledge, and leaue the application to your better consideration. *Siquidem irreuerens est asidere sub conspectu, contraque conspectum eius, quem maxime reuereris & venereris, quanto magis sub aspectu Dei vini, Angelo ad huc orationis astante, factum illud irreligiosissimum est, nisi improbramus Deo, quod nos oratione fatigauerit? Seeing that it is indeed an unreuerent thing, to sit downe in the sight of him (meaning a mortall Prince) whom thou dost most honour and reuerence, how much more irreligious a thing is it, to doe the like (namely in prayer) in the presence of the living God; the Angell (meaning, as I take it, the Minister) of Prayer standing by, except that we would upbraid God, that he hath tyred us with overmuch praying?*

A<sup>c</sup>count now your gaines, by your testimonies out of *T<sup>e</sup>rtullian*, and you shall perceiue it will neuer pay you<sup>r</sup> score: for what comparison can there bee made bet<sup>w</sup>ene vestments, appointed primarily to Gods seruice, and Habites dedicated to deuils? or betweene Ceremonies of Heathenish superstition, by opinion of efficacie, and necessity; and ours, which are ordained and imposed with an opinion only, of indifferencie and conuenience? Vnderstand then that it is no small errour, in confuting of errour, to deuide the soule from the body; that is, an Act, from that opinion which Actors do attribute vn to it. If we shall not ad hereunto the reuerent esteeme, which you know *Tertullian* had of many Ceremonies, which you will not allow; it would enforce you to seeke some other Patron for your Cause then *Tertullian*, and so you doe.

SECT.



## SECT. XIII.

*Their seventh instance from Fathers, concerning  
Paganish Ceremonies abused.*

*Meliades Bishop of Rome decreed that no Christian should fast on the Lords day, or on the Friday, because it was the knowne custome of the Pagans to fast on those daies.*

Abridg. Linc.  
from Caran-  
za. Anno 311.

## Our Answer.

The reason that is rendred by the said *Meliades* is because the *Pagans* did on those dayes *Sacrum Ieiunium celebrare*, &c. celebrate those *Fasts*, to the honor of their gods and goddesses. And a second reason you may haue from *Ignatius*, who saith, that if *Christians* should haue fasted vpon the Lords day, (which was the day of *Christ* his *Resurrection*) that had beene *tanquam Christum occidere*, as it were to murder *Christ*; by mourning still for his death in sad sorrow, whose *Resurrection* they ought to solemnize with all tokens of Christian ioy. And lastly, if on *Friday* they had kept their publike *Fast*, iointly with the Heathen, among whom they dwelt, then they should not haue beene distinguished from the *Pagans* in the cause of *Fasting*, or bin known whether they did it *Paganishly*, or *Christianly*, that is; whether vnto the honour of the Idols, or of the Sonne of God, in remembrance of the bitternesse of his Passion for vs. For if a man should see any celebrie of worship, performed both by *Pagans* and *Christians* iointly together, in one manner of Rites, in the same Countrey, and at the same time, and place; would hee not thinke this to be an vgly confusion? Therefore this Case is as different from ours, in respect of *Papists*, as betweene confusion and separation. You must seeke out some more pertinent matter than this.

## SECT. XIII.

## Their eight Instance, concerning Paganish Ceremonies.

Abridg.Line.

*Ambrose taught Monica the mother of Augustine to leave bringing of wine and cakes to the Church, as she was wont to do, because shee might not lawfully give such a shew of conformance with the Gentiles.*

## Our Answer.

Jerem. 7. 18.

*Epiphanius recordeth a kinde of Sect called Collyridiani, which had their names of collyris, a Cake; because they offered such kind of cakes in way of Sacrifice, laying them vpon a table-cloth, and participating thereof themselves, in the name of the blessed Virgin Mary, the mother of our Lord. Which custome was first brought in by certaine women of Arabia, in imitation of the Heathenish custome, condemned by the Prophet Jeremy, of such as did offer cakes, vnto the Moone, as vnto the Queene of Heauen. And this manner of worship the same Father doth condemne, as a kind of translated Idolatry, as it were from one Queene vnto another.*

Now *Ambrose* in his time remembring this Idolatrous custome, and vnderstanding that men, & especially women did resort vnto the Sepulchres of Martyrs, carrying with them bottles of wine, and little baskets of bread, and bunnies to offer vnto the memory of the Saints; hee did, by his Episcopall iurisdiction, forbid that custome, and withdrew from it, together with others, *Monica*, in that age, the best mother of the best child, *Saint Augustine*. This is the summe of the Story, which you obiekt against all religious Ceremonies, which may haue any semblance with Popish Rites. But whether this were fitly obiekted

objected by you, you (as it seemeth) tooke no great regard. For indeed the case is maruellously disproportionable, whether we consider the *Act*, the *Actors*, or else the office of *Acting* any such *Heathenish* Rites.

First, the *Act* was *Sacrificing* and offering vp of *cakes*, which is an *Act* so properly belonging vnto the Diuine Maiestie, that whereas *Bowing* the body, and falling on the knees, (as hath beene partly signified already) are lawfully giuen in dutifull reuerence vnto Parents by children, and vnto Princes by Subiects: yet the very outward *Act* of *Sacrificing* cannot bee done to any man, *Saint*, or *Angel*, without a visible profession of *Idolatrie*. Secondly, the *Actors*, who either among the *Heathen* sacrificed vnto the *Moone*; or among *Heretiques* sacrificed vnto the *holy Virgin*, were especially *women*; a Sexe (euen in the state of integrity) most subiect to seducement, when they fall to haue any priuate parle, and communication with that subtile Tempter. And (which is the third point) wee know that the very office of *Preaching*, much more that of *Sacrificing*, is flatly denyed to that Sexe. So that I may iustly call this your Comparison friuolous; did it not better deserue to be termed calumnious.

First, inasmuch as you indeliuour to controll the *Ceremonies* appointed by the deliberate aduice of the religious *Gouernours* of our Church, and to confute them, by objecting *Ceremonies* deuised by priuate persons, in their clanculary meetings, according to their rude fancies. Secondly, to oppose vnto *Ceremonies*, which are celebrated by men (the destinate Ministers of Christ) *set a part*, as you your selues are, for such a diuine ministratiō; the practice of *women*, who are, euen by reason of the frailty of their Sexe, interdicted by Scripture to inter-

meddle in such kinde of seruice. Thirdly, to compare *Ceremonies* of outward gesture, which may be lawfully applyed otherwise than immediately vnto God, with *Ceremonies* of *Sacrificing*, which cannot, euen so much as in the outward *Act* bee performed, but directly to God, without the guilt of *Idolatry*. And fourthly, to condemne Rites of false and Idolatrous inuentions, by matching them with *Ceremonies* of godly and Christian *significations*; what could you else meane by all this, but as it were to suborne a fellow to condemne an innocent?

## SECT. XV.

*Their ninth instance, concerning Paganish Ceremonies.*

Abridg. Line.  
pag. 19.  
Aug. tom. 10.  
Serm. 6. de  
verbis Dom.  
pag. 33.

*Augustine himselfe also, prescribing a direction how to winne the Pagans, bath these words: If you aske how the Pagans may be wonne; how they may be inlightned; how they may be called to saluation? Let vs leane all their solemnities and forsake all their toys.*

*Our Answer.*

We might easily haue vnderstood the meaning of Saint *Augustine*, by Saint *Augustine* himselfe, if you had not broke off his speech at the middest: for his words immediately following, are these; *— Ut si non consentiant veritati nostrae, erubescant paucitati suae. i. That if they consent not to that truth professed by vs, they may be asbamed (meaning the fewnesse of their followers) of their own paucity.* Wherby he instructeth the Christians, not to conuerse together with *Pagans* in any of their *Heathenish Rites*. Euen as our Church doth likewise forbid her people to assemble together with *Papists* in their superstitious solemnities; and not that onely, but doth  
also

Aug. in the  
place fore-  
cited.

also (what would you haue more?) condemne and punish those that shall partake with them in such fooleries.

I should furthermore aske you, why you skipped ouer that last clause of Saint *Augustine*, *Vt si non, &c.* whereby you haue made your selues like to that man, *Qui toto deuorato boue, defecit in canda.* Hitherto we haue heard of your Instances, in excepting against the Ceremonies of Pagans.

### SECT. xvi.

*Their second kind of Obiection, for the removing of Ceremonies that haue beene abused, is in obiecing Iewish Rites.*

#### *Their first Instance.*

*In the Councell of Nice it was decreed, that Christians might not keep the Feast of Easter at the time, nor in the manner as the Iewes did: Let vs (say they) in nothing agree with that detestable roote of the Iewes.*

Abride.Linc.

pag. 18.

Euseb. de vita

Const. l. 3. c. 17.

#### *Our Answer.*

First, you cannot be ignorant, how that there was a time, when it was lawfull for some Christians to keepe the Feast of Easter the very same day, wherein it was celebrated of the Iewes. For your Authour, whom you alleage, doth fully relate that *All the Churches in Asia*, according to their old custome, did celebrate the Feast of Easter the 14. of the Moone, which was the very day, wherein the Iewes were commanded to solemnize their Passouer. Then hee bringeth in that famous Bishop *Polycrates*; mentioning *Polycarpus*, *Thraseus*, *Sagarus*, all Bishops and holy Martyrs; besides *Papyrius*, *Melito*, and seuen other Bishops of his owne kindred, who by ancient Tradition, did all obserue the Iewes festiuall day of Easter.

Euseb. hist.

Eccl. l. 5. c. 22.

Secondly, afterwards it was decreed by the *Councell of Nice*, that *Easter* should be celebrated (as you haue truly alleaged) differently from the custome of the *Jewes*, but yet you haue omitted the causes there specified by *Eusebius*: whereof one was the hatred of the *Christians* against the *Jewes*, who had defiled their hands with the blood of the Son of God, and remained still inthrall'd in the blindness and madness of their error. Another reason was, because of the insolent insultation that the *Jewes* then made vpon the *Christians*, as though that *Christians* could not haue kept any obseruation of that feast [*sine ipsorum disciplina subsidio*:] without the helpe of their discipline. A third reason there mentioned, is, that by vniformitie of this one custome, they might bring the *Christian Churches* vnto vnitie, which by diuersitie of opinions, concerning the time of the obseruation of the same feast, had been distracted into contrary factions.

These were the principall Reasons which moued the Fathers of that *Councell*, to alter the *Jewish Feast of Easter*, and to translate it vnto our *Lords day*, not absolutely (as you pretend) for the auoiding of all resemblance that it had with the *Jewish custome* (for then must they haue condemned all the godly Bishops, and holy Martyrs of *Asia*, who obserued the same time of *Easter* with the *Jewes*) but because of the after-obstinacie and insolency of the *Jewes*, vpbraiding the *Christians* for imitating of them vpon an opinion of necessity; and also for the reducing of *Christian Churches*, agreeing in one faith, vnto an vnity of one affection.

You see then that the comparing (as commonly you haue done) the practice of Churches in admitting, or reiecting of *Jewish*, or *Heathenish customs*, without their speciall Reasons, is no better discretion, than if you would

would argue some men to be wiser than others, by comparing their bodies together, without any regard of their reasonable soules. Otherwise you might have easily perceiued, that neither wee can haue like cause of hatred against *Papists*, (who are professed Christians) as they had against the obstinate *Jewes*, the murtherers of the Lord of glory; nor yet the *Papists* the like cause of insultation against our Church, for imitation of them; seeing that she holdeth none of their Rites, without a professed difference of opinion, and with a detestation of their superstition.

## SECT. XVII.

*Their third kinde of Obiection, is by instancing in Ceremonies abolished, because of the abuses of Heretikes.*

*Their first Instance.*

*The Councell of Gangris, Can. 18. Anno 324. ordained that none should fast on the Lords day, because the Manichees had taken up that day to fast on.*

Abridg. Line.  
p. 18.

*Our Answer.*

And they had iust cause so to ordaine; but so had not you to conceale the cause, which is deliuered by *Leo Bishop of Rome*, in these words; *The Manichees denying that Christ was borne in the true nature of man, obserue the Lords Day in peniue fasting, which the Resurrection of Christ hath consecrated vnto vs to be celebrated with ioy: which custome of fasting they deuote vnto the Sonne, that they may altogether dissent from vs in the vinity of faith.* Thus much being premised, concerning the opinion of the *Manichees*; let vs now come vnto the decree of the

*Leo Epist. 93.  
ad Turibund.*

*Councell.*



Conc. Gangr. ca 18. *Council: If any shall fast on the Lords Day [propter continentiam, qua putatur, aut contumaciam] for, that which is held (namely by the Manichees) a continency, or a contumacie, and contempt (to wit of the Christian profession, in celebrating the faith of the resurrection of Christ) [Anathema sit] let him be accursed.*

Cic.

But can you (that would make this argument against vs) auerre that any of our *Ceremonies* haue in them any *signification* of contempt to any one Article of Christian profession? Doth not euery one of them rather manifest and demonstrate some speciall duety of Christianitie? Those that are right Doctours indeede do imitate good Nurses, who first chew and masticate the morsels in their owne mouthes, before that they put them into the mouthes of their Infants. But you collect the *Decrees of Councils* at all peraduenture, without either examining the reason thereof, and so deliuer them to your disciples to swallow downe whole. And therefore no maruaile if that many of your flocke, whom you feede with such vnprepared diet, doe swell so extremely with the windie crudities of their owne conceites.

#### SECT. XVIII.

*Their second Instance, concerning the Ceremonies of Heretikes.*

Abridg. Linc. p. 19. *The Council of Brac. 1. Can. 32. decreed that none of the Clergies should forbear to eat flesh, that they might shew themselves to differ from the Priscilianists.*

*Our Answer.*

From a *Fast* you inuite vs to a *Feast*, but it seemeth you know no cause why: for these *Priscilianists* were in the

the heresie of the *Manichees*, who thought that *Flesh* had not the beginning and creation thereof from God, but from the *Author of euill*; and vpon that opinion abstained from it, *Execrationis animo potius quam deuotionis*; that is, *Rather vpon an intent of detestation of flesh, than vpon any true deuotion*. As therefore it was ordained in the Councell of *Ancyra*, that the *Clergie-men* in abstaining sometimes from the eating of flesh, should notwithstanding [*nam visum est eas attingere*] touch it; thereby to manifest their Orthodoxe iudgements; namely, that they had not this creature of God in any execration: so in the forenamed Councell of *Brac.* it was decreed that Ecclesiasticall persons, although sometimes they would refuse to eate flesh, yet should they [*Pragustare olera cocta cum carnibus*] that is, *Taste of herbs sod together with flesh*; To what end? [*Pro amputanda suspitione Priscilianae hereseos*] *To cut off the suspicion of the Priscilian heresie*: As in the same Decree is fully expressed.

Baron Anno  
537. num. 21.  
out of the  
Epist. of Pope  
Vigilius.  
Conc. Ancy.  
can. 14.

If now you can shew vs the like cause of remouing our *Ceremonies*, then may you challenge of vs the like effect. But tell vs, what thinke you? Doe Papists iointly consort with vs in the same Acts; either of wearing *Surplices*; or of ministring of *Baptisme*; or of communicating with vs, without any opinion of adoring the *Sacraments*; as in those dayes the *Priscilianists* did ioyne at the same Ordinaries and Banquets with the *Catholikes*? First therefore you should haue shewn your iust cause of suspicion, and then might you boldly haue framed your Indightment.

## SECT. XIX.

## Their third Instance concerning the Abuse of Ceremonies by Heretikes.

Abridg.Linc.  
pag.19.

Gregory, as we finde him cited, alleageeth and approneth a Decree of the Councell of Toledo, which forbade the Ceremony of thrice dipping in Baptisme, because it was the custome of the Heretikes.

## Our Answer.

If you had taken the paines to haue read Gregory your selues, and had not beene content to take this vp on trust, and at the second hand, of those who do alleage him, although partly truely, yet but onely in part; hee would haue taught you a lesson worth your remembrance, which is this; *In eadem fide nihil officit sanctæ Ecclesiæ consuetudo diuersa*: That is, *The diuersitie of customes (or Ceremonies) used in the vntie of the same faith, cannot preiudice the holy Church.* And therefore you are to know that other reformed Churches, whom you would make aduersaries to our Ceremonies, haue no more cause to condemne vs, then wee haue to condemne them for diuersity of Rites.

And concerning the Ceremonies obiected, hee sheweth, that it is a thing indifferent in it selfe, whether the Church vse *thrice*, or but onely *once dipping*: secondly, concerning the cause of this Indifferencie; *Quomodo in tribus mersionibus personarum unitas, & in vna potest diuinitatis singularitas designari*: He noteth that whether it be *thrice* or *once*, both of them are signes of mysticall signification; the *thrice dipping* betokening the Trinity of Persons, and the *once*, the vntie of one essentiall Deity: thereby allowing of these kinde of spirituall significations, in such Ceremonies.

Thirdly, the cause why S. Gregory would haue *Thrice dipping*

dipping changed into once, was by reason of certaine Heretikes, who made an hereticall construction of the first custome of the Thrice-dipping; *Dum mersiones numerantes, diuinitatem diuidentes, &c.* That is, vpon the Thrice-dipping (as 1. in the name of the Father, 2. in the name of the Sonne, 3. in the name of the Holy Ghost) they deuided the Deity into three Gods. Yea, and that there was once in Spaine such a necessity to change the same Rite, the fore-named Councell of Toledo setteth downe in this manner: *Propterea quod quidam Sacerdotes simplam, quidam trinam mersionem faciunt, à nonnullis schisma esse conspicitur, & fides unitas scindi videtur: nam dum partes diuersæ in baptizandis aliquo contrario modo agunt, alij alios non baptizatos esse contendunt.* Certainly, if euer any could haue shewne the like necessity against any of our Ceremonies, then our most wise and religious Pilots of this Ship of Christ, that abandoned all the heresies in Popedom, would neuer haue entertained these other Rites. But they were well perswaded that these our Ceremonies could not, by their owne morall significations, ingender or harbour any hereticall opinion.

## SECT. XX.

*Their last Instance from Antiquity, concerning Ceremonies abused by Heretikes.*

Hee aduiseeth all Christians to shunne the viperous conference of Heretikes, and that in nothing they would be like vnto them, who in name onely are Christians.

Abridg. Linc.  
pag. 20.

*Our Answer.*

You will still be like your selues, in alleaging sentences of Fathers, without due consideration of their sences. The words of Leo stand thus: *Take you heede (beloued)*

Leo Serm. 18.  
de pass. Dom.

of the craft of Satan, who doth not onely seeke to entrap you by carnall concupiscence, but doth also sow Tares together among the seeds of faith, to the end that whom hee cannot corrupt by euill deedes, them hee may subuert by wicked errors. Flie you therefore the arguments of humane Doctrine, and shun the viperous conference of Heretikes; haue you nothing to doe with them, who being Aduersaries to the faith, are Christians onely in name. Which words [*Haue you nothing to doe with them*] you take, as spoken absolutely against all kinde of Conformity with such, and therevpon you except against all *likenesse in Ceremonies*; whereas *Leo* onely giueth a caution but to eschue doctrinall Conference: for the error, which is the *Viper*, lay then couched in their doctrine, which was a mixture of truth and fals-hood, as it were, of *Tares and wheate* together.

Otherwise if you will haue vs to take it more generally, then shall it not be lawfull for you to conferre with Papists, for their conuersion; or to comerce with them so much as in buying of an horse; yea, or to commune with them at the same table? As for our semblance with *Papists in Ceremonies*, it is not by ioynt conuersation and mixture with them, in the same worship, but accompanied with a professed Separation from them, as in worship, so also in intention and opinion. There is not then, in *Leo*, any thing which may more condemne vs for wearing the same coloured *Surplice* in our Churches, than you, for vsing in your houses the same kinde of gowne with them that are *Christians only in name*, that is (as I may say) Christians Anti-christians. This therefore is no due manner of commerce, to deliuer your ware at your owne price, without eithet weight or measure.

Hitherto haue we discussed your Arguments vsed for  
proofe

prooffe of your *Major Proposition*, and displayed your manifold errours in all your inferences, which have been grounded onely vpon a calumnious and odious comparison of our *Ceremonies* with those that were *Iewish*, *Hereticall* or *Heathenish*: In all which you haue shew'd your selues as vnskillfull as the Painter, who sought to proportion an horse by the portraict of an Elephant: Thus much in answer to your *Major Proposition*.

SECT. XXI.

*The generall Assumption of the Non-conformists, to proue our Ceremonies to haue beene, as ill as Heathenishly abused by the Papists.*

But these Ceremonies of Surplice, &c. haue beene Idolatrously abused by Papists. Ergo, they ought to be abolished. Abridg. Linc. and others.

*Our Answer.*

*These Ceremonies* (say you) *haue beene Idolatrously abused*. Where you must vnderstand by the word [*These*] such Ceremonies which are either generally; or else indiuidually and numerally the same. If you take it in the Generality, then cannot you iustifie any one of your owne Ceremonies belonging either to Order, or Decencie. For what Act is there of gesture, or any Circumstance of worship, which hath not beene some way abused by Pagans, Heretikes, or some other superstitious Worshippers?

Secondly, If by [*these Ceremonies abused, &c.*] you meane Ceremonies indiuidually the same, then is your Assumption vntrue; because that (which may likewise be said of the rest) the Surplice, which is at this day

worne by any one of our Ministers, is not in number the very same, which had beene dedicated vnto any *Idolatrous seruice*, either of *Pagans*, or *Papists*.

Notwithstanding, to suppose *these our Ceremonies* to be the very same, that haue beene formally abused; yet would it trouble your wits, to prooue that therefore they must be necessarily *abolished*: except you could euince, that they were as well the same in forme, as they are in matter. For learning teacheth vs, that onely *forme* giueth the being vnto euerie thing, as naturall to naturall, whereby a stone is a stone, and not wood; and Artificiall vnto Artificiall, whereby a Gowne is a Gowne, and not a Cloke; so the Ceremoniall forme doth giue a distinct propertie to each Ceremoniall matter. Where, by forme, (as for example in the *Surplice*,) wee vnderstand not the fashion of habit, for it is Artificiall, but the habitude, or application of a *Ceremonie*, according to the intention and opinion of them, that either impose or practise it. Which opinion, or intent, if it be superstitious, the Ceremonie taketh a denomination from thence, & cannot bee denied to bee superstitious. This distinction is made sensible in the diuers vse of Churches, the destinate places of publike worship; which, in Popery, were applyed vnto an Idolatrous seruice, by their Masse: but the same Churches, being by vs sanctified vnto the sincere worship of God, are as truely not the same in the Ceremoniall forme; as in the Artificiall fabrique and fashion they are the same.

If these kinde of distinctions had illuminated your iudgements, then would you not so vrgently haue gaine-said the vse of these our *Ceremonies*, practised among our selues, because they had been sometimes *abused* by others. Thus much in answer to your whole Argument, taken from *Abuses*.

SECT.



## SECT. XXII.

*Our generall Confutation of the generall Argument  
of the Non-conformists, for the Abolishing of  
all Ceremonies, that haue beene once  
superstitiously abused.*

First, we will lay downe the profession of the Church  
of England in this Case.

Our Church in abolishing of some *Romish Ceremonies*,  
and in retaining others, hath been pleased to expresse her  
own meaning therein, and telleth vs first, that she hath  
abated of the Popish Excesse and multitude, the burthen Com.booke  
whereof was intolerable. Thus of the number. Second- before the  
ly, concerning the kind of our Rites, she addeth, saying, Calender.  
If any think much, that any of the old Ceremonies doe re-  
maine, and would haue all deuised anew; then such, gran-  
ting some Ceremonies conuenient to be had, surely (where  
the old may bee well used,) there they cannot reasonably  
reproue them, onely for their age; whereby they ought  
rather to haue reuerence to them, if they will declare them-  
selues to be more studious of vniety and concord, than of in-  
uouations and newfanglednesse. For as those bee taken a-  
way, which were most abused; so those that remaine were re-  
tained, for discipline and order, which vpon iust causes,  
may be altered and changed.

The summe of all is this; It was the wisdom of the  
Church to remoue all Rites, the intolerable abuse wher-  
of could not be auoided, without the vter remoouing  
and abolishing of them. As for others, wee see that she  
hath otherwise determined, and we now come to iustifie  
her precept and practice.

## SECT. XXIII.

*Our Prooves, that some Ceremonies, which have beene formerly abused, are not therefore necessarily to be abolished, if they may be reduced to their indifferent use.*

- These are taken from*
- |   |  |
|---|--|
| { | 1. <i>Scriptures.</i>  |
|   | 2. <i>Fathers.</i>   |
|   | 3. <i>Reasons.</i>   |
|   | 4. <i>The Non-conformists owne Witnessses.</i>                                   |
|   | 5. <i>The acknowledgements, and practices of the Non-conformists themselves.</i> |

*Our first Proove is from Scripture, by the generall Equity of Gods Law.*

Judg. 6.

Gedeon was commanded by God to take out of the high places wood, (which had beene Idolatrously abused in their groues) and (notwithstanding such Heathenish abuse) to apply it to the worship of the true God, in burning it for the sacrificing of their Holocausts. Here, you will say, that this was not any inuention of man, but euen the expresse commandement of God. It is true; yet seeing that the actions of men receiue their directions from the commandements of God, what reason can any alledge, why this speciall act of God should not (as your selues haue confessed) inferre a *Patterne of Equity* for all such *Ordinances*, as men in like case, shall appoint, concerning the seruice of God? euen as well as that *Ioshua*, whereby he commanded that the *silver and gold,*  
and

Iosh. 6. 19.

and vessels of brasse, and of Iron should bee brought into the Treasurie of the house of the Lord.

And furthermore, although the commandement of God was peremptory, charging the Governours of Israel, to subvert all the places of Heathenish worship, to destroy their Altars, break downe their images, burne their groues, demolish their Idols, and to roote out the very name of those places: yet notwithstanding afterwards, in the time of the Iudges, was Gedeon permitted to offer of his own accord, a sacrifice vnder an Oake. Whereupon Saint Augustine is noted to obserue, That the custome of Gods people, whereby they offered sacrifice euen without the Tabernacle, (if onely to the true God, and not vnto strange gods) was so farre approued by God himselfe, that he was said to be [*exaudiens offerentes;*] which I may interpret, to yeeld vnto the prayers of them, who did offer sacrifices. Which example we haue propounded, although not as every way imitable, yet to prooue that to do things in their owne nature not impious, for the furtherance of Gods worship, is not so culpable as some would inforce.

## SECT. XXIIII.

*Our second Proofoe is from the iudgement of  
ancient Fathers.*

The Fathers did not alwaies abolish such Ceremonies, as had beene formerly abused, for they (as your selues know) did for a long time continue the Jewish Ceremonie of Easter, obserued by the godly Bishops and Martyrs of the Churches of Asia, albeit, not Iewishly, that is, to the same end, whereunto the Iewes did celebrate it. Yea, and the Ceremonie of Circumcision was, for many yeares, continued in the succession of many Christian Bishops of

*Ierusalem*; although not Sacramentally, after the profession of the Iewes, thereby to signifie that *Christ* the promised seed was to come in the flesh, (which was a Ceremony Prophetically) but Historically, to shew their descent from the loines of their grand Patriarke, *Abraham* the first father of *Circumcision*.

So likewise, the Testimonies, which your selues haue alledged and obiected out of the Fathers, shew, that they did not euermore purge the former Abuses of Ceremonies, by *prination*, in remoouing the things themselues; but sometimes onely by *translation*. As for example: The Councell of *Nice* changed the *Iewish Easter* into the *Lords day*; And the Councell of *Gangris*, abolishing the *Fasts*, which some vsed *unchristianly* on the *Lords day*, *Can. 18.* did in the 19. denounce an *Anathema* and curse against them, who should condemne other *Fasts* appointed by the Church. Many such like changes are found in antiquity, concerning *Fasts*, *Feasts*, *Habites*, and other like adiuncts of holy worship. Which doe altogether disable the validity of your Position, that would extinguish all Ceremonies, which haue at any time beene superstitiously vsed, either after any *Iewish*, *Hereticall*, or *Heathenish* opinion.

Lastly, you haue been so frequent, vrgent, and instant in alledging the Testimonies of ancient *Doctores*, for the abolishing of all things which haue beene formerly abused, that a man would thinke you professe your selues to be *Children* of those graue *Fathers*, and to yeeld your selues to be gouerned by their prudent directions. But it is well knowne to as many as haue scene the faces of the aforesaid Fathers, either in the generall Histories of the Church, or in their owne books, that all of them did both maintaine and practise the vse of *mysticall Ceremonies*.

Conc. Nicen.

Conc. Gang.

nies. Will you therefore admit of their iudgements? why then do you reiect such kind of *Ceremonies*? will you not allow them? why do you then obieſt ſuch witneſſes, whoſe vniuerſall conſent you can ſo eaſily condemne? Nay but to reſuſe (as you often do) to be tryed by the Teſtimonies of ſuch *Fathers*, whoſe patronage in the very ſame cauſe you haue ſo peremptorily challenged, muſt needs bewray in you preuarication, rather than confidence, in this manner of prooſe.

## SECT. XXV. 2

*Our third Prooſe, for Confutation of their Tenent, is from Reasons: And our firſt Reason is from an Inconuenience.*

There was neuer almoſt any *Truth* ſo diuine, or *Ceremonie* ſo ſacred, which the filthy mouthes, and ſordid fingers of ſome heretikes, haue not wickedly polluted: Thus diuers of them haue not forborne to peruert, to their Hereticall ſenſes, both the Sacraments of our Lord Ieſus, being vnto vs the two ſcales of the Covenant of Grace. As firſt, concerning *Baptiſme*, ſome Heretikes haue erred in the matter, *Baptizing with fire*; ſo did the *Seleuck*; ſome in the forme, *In nomine ignoti Patris*, as did the *Marcella*; ſome in the perſons baptized, by *Baptizing the dead*, as did the *Cataphryges*; ſome by *Re-baptizing*, as do the *Anabaptiſts*.

Secondly, concerning the *Eucharift* likewise, the *Cathari* would not admit, for the matter, *Bread*, as thinking this Creature was from an euill beginning. The *Aquarii* would not allow of *wine*. But, of all other, the *Papiſts* haue moſt prophaned this holy Sacrament, by their manifold Sacriledge, as well through their irreligious opinions, as by their Idolatrous Adorations. Wee

are not ignorant that you do except against some things which being *abused* by man, were not commanded by God: notwithstanding these instances may serue to teach vs, that seeing the best things, and of most holy vse haue beene subiect vnto hereticall abuses of godlesse men; it will be almost impossible for vs to finde any *Ceremonie* which shall be altogether without exception: And to be forbidden to vse any *Ceremonie*, would bring no small preiudice to our Christian liberty.

## SECT. XXVI.

*Our second Reason is taken from the absurditie of the Non-conformists Rule of reforming Abuses onely by Abrogation; and of curing Contraries by Contraries.*

M. Cartw.

Whereas the Non-conformists say, that *Contraries are to be cured by Contraries*: as if there were no way to purge Superstition, but by the extirpation of all Monuments and Remembrances thereof: I would wish them to consider, whether to argue (as they haue done) from the *abuse* of a thing, to the necessarie *abolishing* of the vse thereof, bee not as great an *abuse* of true Logicke, as a Scholler in any reasoning can possibly commit? Because, according to the right Topique place (concerning *Vse* and *Abuse*) the *Axiome* standeth rather thus? *Whatsoever is subiect to abuse, the same may be turned to a right vse.* And the reason is good; because *Vsus Instrumenti est per se, abusus vero est per accidens.* Nothing can bee excepted from this Rule, but onely sinnes and defects, which are not things *abused*, but meerely *Abuses* themselves.

In the causes Leuitically-Legall, a woman polluted and defiled

defiled with an uncleannesse, might be purged from her issue Leuit. 12.  
 of blood: And a man that had a running issue in his flesh, Leuit. 15.  
 might be cleansed. Seeing therefore these Legall pollutions had their cleansings; how then is it, that you assume so conclusiuelly, that *A Ceremonie being once superstitiously defiled, cannot afterwards be made cleane?*

Secondly, in Morall causes, (for there may be an *Analogie* betweene the *Leuiticall* pollutions and cleansings, and the *Morall* abuses, and their reformatiōs) a woman that hath committed folly, although she cannot recouer her Virginitie, yet vpon her repentance, she may repaire her honesty: Againe, the person that is as sacrilegious as *Dionysius*, may by restitution and almes, become as truly Gods Almoner, as *Zachens*. May it be thus in persons, and cannot the like alteration be had of *Abuses* in actions, which otherwise in themselves are indifferent?

Thirdly, in naturall and artificiall Obiects, both Art and Nature seeme to exclaime against your Consequēces: For as the Orator speaketh, *Solem è mundo tollere videtur, qui usum propter abusum tollit*; He seemes to pull the Sunne out of the firmament, that taketh away the vse of each thing, for the *abuse* thereof. For we may see, there is a kinde of sinne which may be called *Demon meridianus*; a diuell that danceth at noone-day; whereby is meant that the glorious light of the Sunne is notably abused by some most impudent Transgressors, for the acting of their sinnes in pompe and iollitie: And is not the vniuersalitie of creatures said, *omnesque et omnesque, to grone and trauell, in birth, as desirous to bee deliuered?* Rom. 8. 12.  
 Surely, from the tyranny of mens *Abuses*.

In brieft, to professe to reforme *Abuses* onely by vtter *abolishing* of the things abused, is as much as to teach the Chirurgion to professe no cure of mens diseased limbs,  
 S 3 but



but onely *Abscision*: The Barber no Art but shauing to the quicke, and euen slaying away the skinne: The Magistrates no Rule of punishing, but according to *Draco* his Lawes [*Sanguine scriptas*] onely by death.

## SECT. XXVII.

*Our third Prooſe from Reason, is, by ſhewing other meanes for reforming the abuſes of things, then by abolishing the things themſelues.*

The meanes which are to be uſed, in reforming of things *abuſed*, are three; *Abrogation*, *Translation* and *Correſtion*: our Non-conformiſts allow, and praſtiſe onely the firſt kinde, vrging and preſſing the neceſſity of *Abrogation*, *Abolition*, and *utter extirpation* of *Ceremonies*, which haue once beene ſuperſtitiouſly abuſed.

But our Church, in her ſingular wiſedome, as ſhee hath moſt religiouſly dealt with the number of ſuperfluous and *Idolatrous* Rites in the Romiſh Church, which ſhe had abandoned; ſo hath ſhe diſcreetly ordered thoſe *Ceremonies*, which ſhe thought good to retain, by remouing only the *abuſes* and ſuperſtitious, and reforming them either by *Translation* or elſe by *Correſtion*. I will giue an Inſtance in either of them.

Fiſt, the *Croſſe*, about the celebration of *Baptiſme*, which was uſed of the Papiſts before the aſt of *Baptizing*, in a ſuperſtitious opinion, for a kinde of *Adiuration*: for the auoiding whereof, our Church hath *translated* the ſigne of the *Croſſe*, to haue place after the Sacramentall aſt, as attending the Sacrament, and making vp the retinue of Ornamentals about it. As therefore M. *Caluin*, (ſpeaking of the change of the *Sabbath* day of the creation, into the day of Chriſts Reſurreſtion, and, as I may

may so say, Re-creation of mankinde) saith, *Dies Sabbati non sublatius, sed translatus est*: that It is not quite removed, but translated: So may we deale, in alteration of Ceremonies, as haue beene already exemplified in the diuerse customs of ancient Churches. And iudge, I pray you, whether our Churches alteration of a Ceremony, from a false and superstitious, into a true and religious signification, be not an excellent kinde of Translation. Caluin. Sect. 24.

Secondly, although Translation be a kinde of Correction, yet seeing that euery Correction is not a Translation, we proceed to speake concerning that kinde of reformation of Ceremonies, so abused, which is by Correction; whereof Chemnitius hath considered right well, speaking of Ceremonies, which haue degenerated from their truly wholesome use; [*Tales vel corrigendi vel mutandi, vel exemplo Aene serpentis prorsus tollendi sunt*] Such Ceremonies (saith he) are either to be corrected, or altered, or else according to the example of the Brazen Serpent, they are to be quite taken away. Exam. part. 3. pag. 34. col. 1.

To which purpose Zanchius requireth them that retaine The feast dayes which had beene superstitiously polluted [*ut ea superstitionibus defacata sanctificentur*] that is, That they being purged from the lees of superstition, may be sanctified; namely, to an holy vse. So that euen as, where the snuffe of Torches or Candles doth grow so bigge and so blacke that it hindreth the light, we do not therefore take away the light, but rather doe cleanse, or cut off the snuffe it selfe: In like manner, such hath been the wisdom of our Church, and State in this Land, in reforming of the Popish Abuses in our Ceremonies, that she hath purged the superstitious doctrines; which is, their opinion of Efficacious holinesse, and Idolatrous application of Diuine honour: but yet hath she preferred De Redempt. in 4. precept. pag. 678.

ued the light of *Morall significations*, which are *Sanctity* in the Minister, *Constancy* in every Christian baptized into the faith of Christ; and *Humility* in all faithfull Communicants, at the receiuing of the sacred Mysteries of Christs death.

### SECT. XXVIII.

*Our fourth prooffe from Reason, against their last Generall Argument; especially in their Assumption; wherein they argued from the extirpation of the Ceremonies of Pagans, for the abolishing of the Ceremonies of Papists.*

Wee owe a right euen vnto our enemies, and therefore must acknowledge, that it is a like error to affirme, that there ought to bee the same difference of Religion in case of *Ceremonies*, betweene *Protestants* and *Papists*, which should be betweene *Papists* and *Pagans*; as it is to require the same distance betweene *England* and *Calecute*, which is betweene *Rome* and *England*: especially considering that the gods of the Gentiles were all deuils. For among the innumerable *Altars* that were vsed of the Heathen, we reade not of any one that had any truth of Religion in it, but onely that one at *Athens*, which had this inscription vpon it, *To the unknowne God*. Which notwithstanding was, alas! but a glympse of true light; for still God was vnto them but as *unknowne*. As for the *Papist*, his Creed is the same with ours, in beleeuing the *Onely omnipotent God, Maker of heauen and earth*: vnto whom he commendeth his prayers, although sometimes *Recto*, sometimes but *Obliquo modo*; and together with vs hee professeth the *Lord Iesus*, and beleueth

to haue propitiation in his Bloud. So that the furniture of *Habits* and *Vestiments*, which that Church vsed, being primarily consecrated to that supreme end, to wit, *the worship of God in Iesus Christ*, may not bee esteemed of equall abomination with the *Habites of Paynims*, which were dedicated vnto deuils.

Besides, there are betweene *Vs* and the *Papists*, certain other *Communia principia*, *Common Principles of Religion*; whereupon wee vse to ground our Christian conclusions, to wit, *Holy Scriptures*, *Ecclesiasticall Stories*, *Writings of ancient Fathers*, together with *common Axiomes* receiued of all Christian Schooles, by reason whereof wee can confute their errours, and more easily reforme the *Abuses* of their *Ceremonies* by *Correction*: But betweene *Vs* and *Pagans*, the case is farre different: For in that their *Ceremonies* are properly and immediately directed to false gods, wee haue none, or but very few common axiomes whereby to reduce them from their Heathenish and Idolatrous opinions: whence it is, that the superstition of their Ceremonies is best refuted, by onely remouing them.

#### SECT. XXIX.

*The fourth generall ground of Confutation of their former Argument, is, from the testimonies of their principall witnesses.*

You your selues in this question haue obiected M. *Caluin*, *P. Martyr*, and *Zepperus*, as if they had abandoned all vse of *Romish Ceremonies*; with as an extreme a detestation, as they do the very Heathenish: whereas, if you would haue consulted with M. *Caluin*, in a place professedly assigned for the *Avoiding of Romish superstition*,

Cal. Opusc.  
Tract. de vitand. superstit.  
pag. 72.

tion, hee would haue taught you that there is a maine difference betweene Turkes and Papists: Because [*Multa habemus, &c.*] There are many points common (saith hee) betweene vs and Papists, especially this, that wee haue both our Denominations from Christ, &c. And after hee inferreth, that Although there bee many Ceremonies among the Papists, which we may not obserue, yet (saith he) [*Ne quis me adco austerum esse, vel praecisi rigoris, &c.*] lest any man may thinke me to be so rigorously precise, that I would forbid a Christian [*ne se Papistis vlla in Ceremonia aut obseruatione accommodet*] that is, to apply himselfe in any Ceremony vnto the Papists: Be it knowne, that it is not my purpose to condemne any thing which is not directly euill in it selfe.

Now who knoweth not, that the thing which is made Euill onely through Abuse, cannot be said any way to be euill in it selfe? And we haue heard already of his allowance of materiall Churches, howsoeuer they were once polluted with Romish superstition: whereof Zepherus confesseth, saying: The Papish Temples what were they, but the Receptacles of all Idolatry, which did bellow out nothing but meere abominations? yet from hence it doth not follow, that the Churches of Protestants must therefore be destroyed, and new ones built in their steads: because those Temples were not the immediate instruments of Idolatry, as the Altars were, which could not but serue immediately vnto their god Maazim, euen to the execrable sacrifice of the Masse. And although we reade in the Ecclesiasticall Story of Ruffinus, of the destruction of an Athenish Temple by conuert Christians; and of Constantine his Edict for the demolishing of the Temples of the Gentiles and Heretikes: the like of the Edict of Theodosius the elder; that is no more than wee may say of some Churches and Temples, which stand in remote places, instituted by Papists.

Mosaic. expl.  
L. 4. c. 7. p. 318.

Ruff. l. 2. c. 4.

Euseb. lib. 3.  
de vita Const.  
c. 31. & 3.  
Euseb. lib. 5.  
hist. Eccle. 16.

*Papists for the use of Pilgrims and Passengers, whereof there is no convenient use. In this Authour, you may observe a distinction betweene things immediatly (as Altars,) and mediately (as Temples) dedicated to Idolatry; and that Zepperus excluding the latter, yet alloweth of the first, although the Temples so polluted with Idolatry, bee now materially and indiuidually the same, which are vsed by Protestants in the sincere and holy worship of God.*

*P. Martyr is plentifull in this point; first putting in a Caueat, which will be for the direction of your consciences, if you will hearken vnto him; and if you will not, yet then also will it make for your conuiction. Cauendum est professò, &c. We must in any case take heed (saith he) lest that we do presse the Church with too much seruitude, as to thinke that wee may use nothing which hath beene Popish. Surely, the ancient Fathers tooke the Temples of Idols and conuerted them into holy houses of God, wherein Christ our Sauour should be worshipped; and the Reuenexes which had beene consecrated vnto the gods of the Gentiles, for the maintenance of their Vestall Virgines, that they tooke for the support of the Ministers of the Church; albeit such things had serued not onely to the honour of Antichrist, but of the diuels themselves. Yea, and also the very verses of the Poets, which were dedicated vnto the Muses, and diuerse gods, or for the use of Comedies, or seruing in the Theater, for pacifying of their gods; such did Ecclesiasticall Writers (the holy Fathers) use, so far as they found them fit, good, and true; and were thereunto directed by the example of the Apostle, who did not disclaime to cite Menander, Aratus, and Epimenides, and to set downe the same words which were otherwise prophane, and to apply them to Gods worship: Except perhaps you shall deeme that the*

P. Martyr Ep.  
ad Hooperum  
P. 1087.

words in holy Writ do serue so much vnto Gods worship, as do the visible words of the holy Sacraments. Furthermore, who doth not know, that Wine was consecrated vnto Bacchus; Bread to Ceres; Water to Neptune; Olines to Minnerua; Letters to Mercurie; Songs to the Muses, or to Apollo? All which, notwithstanding we doubt not to apply as well in Sacred, as in Civil uses, albeit they had beene dedicated vnto the very diuels. So he. Whereby, as we see, he putteth in a caueat against all fierce and calumnious Disputers, who inferre from euery former abuse of Surplice, a necessarie abolishing of all vse thereof.

## SECT. XXX.

Our fift and last ground of Consutation of their generall Argument, against our Ceremonies, in respect of their former Abuses, is taken from the Confession and Practise of the Nonconformists themselves.

The first, and fairest obiects which offer themselves vnto our eyes, among the Ceremonies in Romish worship, are their Churches, Chalices, Vestiments, Bels, and if you will, also their round wafer-cake; all which haue beene Idolatrously abused by Papists. Their Churches were most superstitiously dedicated after the manner of charming; their Chalices and Table-clothes, were no lesse immediate Instruments of their Idolatrous Masse, than were their Altars; their Bels were Baptized, with an opinion of infused Holinesse and vertue to driue away diuels. Durandus, and Durantis, two Masters of the Ceremonies in the Romish Church, do deriue many superstitious Significations from these, and almost all other Instruments of Romish seruice, euen vnto the very Knots of the Bel-ropes.

The Case thus standing, must wee now by the Conclusion



clusion of our Non-conformists, stand chargeable to turne our *Temples* into *Barnes* or *Hay-lofts* (which I wish were not praesented by some that will seeme to make most conscience against a *Ceremony*;) *Siluer Chalicees* into wooden cuppes; *Bells* into *Gunnes*, and *Bel-ropes* into halters, &c? Nay, euen your selues are not so farre fallen out with *Papish Ceremonies*, but that you can bee contented to except out of your Position *such as may bee of necessary vse*. Yea, and one who is held as a principall, and (as it were) *Super-intendent* among you, doth more fully expresse your opinion than others, thus: *Many of our Churches were builded by Papists, and dedicated to the honour of Saints, and seruice of some Idoll, yet these being in the first foundation, (which I take to haue beene in Constantines time) intended for the true worship of God, and hauing both then and now a needfull vse among vs, may be retained. I thinke that Gregory did well, who said vnto Augustine the Manke being then in England, that for the Pagan and Idoll Churches, he should onely purge them, and not pull them downe — yea, and Popish vestments may serue for substance of the stuffe, to make window-Cushions, or a Pulpet-Cloth; Provided alwayes, that there be no Crosse nor Crucifixe vpon it. The like may be said of Bells, Fonts, Tables, Flagons, Pulpits, all which hauing some profitable vse in the Church of God, may by the warrant of Gods word bee retained, although in Popery they haue beene abused.* Thus farre this Non-conformist.

Line. generall  
Rule.

M.Hy. p. 12.

Marke now, I pray you, from whence, and whither you are come. Your first Conclusions were for the extirpation of all *ceremonies* formerly abused to Idolatry, (whether *Iewish*, *Heathenish*, or *Popish*;) and that (as you affirme) *necessarily* and *absolutely* to the quite abolishing not onely of the things themselves, but euen

the Monuments and names, yea, and the very *shadows* and *resemblances* of them, that at length all *memory* of them may be swallowed vp of obliuion: and these your assertions you pretended to bee grounded vpon *Scriptures, Councels, Fathers, and Testimonies of Protestant Diuines*. Thus in your former conclusions.

But contrarily now, in your confessions and practices, you yeeld vnto vs the vse of *Shadows*, of names, and of things themselues, which haue beene once defiled by Idolatrous pollutiō. 1. *Shadows*, for you forbear not to decke your houses with *Bay-leaves*, notwithstanding you held this an execrable *Ceremony* among the *Pagans*. Nor do you alter the *situation* of our Churches, and Chancels towards the East, albeit that *Ceremonie* hath beene *Heathenishly* abused to the adoration of the Sun. And do you not ordinarily as well in your vulgar English, as in Latine, call some of the dayes of the weeke by names anciently appropriated vnto the seuen Planets; or to the Heathen \* gods? *viz. Dies Saturni, &c. Saturday, Sun-day, Mon-day?* Besides, you do religiously and Christianly celebrate *monthly* Communions, to the remembrance of Christ; notwithstanding that the *Pagans* had their monthly *festivals* in the beginning of their *Calends*. And finally, if you will needes stand vpon names, you may not lawfully so much as name the word *Ceremonie*. (if as some hold) the same word [*Ceremonie*] haue beene borrowed by the *Romish Pagans* from their goddess *Ceres*. Nor can you bee said to abstaine from all appearance of *Iewish* obseruations, whilst with vs you Christianly celebrate the feast of *Pentecost*, which the *Israelites* did obserue *Iewishly*: or else by hauing the tables of the commandements, written vpon the pillars of the Churches, which the *Ienes* did write vpon the posts of their houses.

But

\* So according to the Saxon language, *Wecdon*, sig. *Mercury, Thor, Iupiter, Frya, Venus.*

But what do we talking of *names* and *shadows*? you are furthermore contented in some things to retaine their materials, and to change onely the fashions: for you allow that *Papish vestments* be changed into *Cushions* for the Churches vse, and *Copes* into *Pulpit-clothes*. And you agree that some other things, as *Bels*, *Fonts*, *Tables*, and *Churches* themselves (although neuer so filthily polluted) may both in forme and in matter continue the same. Is there not then an huge *zaira* betweene your former Conclusions, and these after-Confessions?

Wee come now to examine your Reason of allowing any of the former *Ceremonies*, although they haue been *Idolatrously abused*. You alledge that you onely allow them, because they are *profitable* and *necessary*. But what? absolutely necessary? This you cannot affirme, because the primitiue Church (as you well know) of a long time kept not their worship in *Temples*, but in *Cryptis*, euen in priuate houses and desarts. Nor vsed they *seats* or *cushions*; for in the time of persecution they were contented to vse their *Stations*, which sheweth that their common gesture was *standing*. Againe, there was a time, when the *Ministers* were *golden*, and their *Chalices* but *woodden*; and indeed the Church vnder persecution did forbear to put on any Ornaments of *vestures*: and then *Baptisme* was not in *Fonts*, but in *Riuers* and *Fountaines*. Nor were people assembled to the publike Seruice of God by the sound of *Bels*, but of mens voyces. All which accidentall supplies doe plainly shew, that the *Profit* of these things, which you your selues thinke worthy to be continued; is of no absolute necessity.

Lastly, you may inquire of the Church of *Geneua*, why she imposeth the *wafer-sake* to bee obserued of her  
Mini-

Ministers and people, albeit shee is not ignorant, that the *round wafer* among the Papists had the signification of the pence, for which Christ was sold by *Judas* and became (after their Romish consecration) not onely *Idolatrous*, but the very *Idoll* it selfe?

Vpon these Premises I make bold to argue thus, If your imagined *necessity*, which is in truth but a *conueniencie*, be of power to take away the *Idolatrous* pollution of *Temples, Bels, Tables, Chalices*, euen (as it is said) *By the warrant of the word of God*, which requireth *Decency, Order, and Edification* in his seruice: then doubtlesse the *Decency, Order, and Edification* it selfe, which are to be discerned in our *Ceremonies*, may bee thought much more able to purge and purifie the *Ceremonies*, which haue beene changed from their Popish vse.

But of the *Profit* and *conueniencie* of our *Ceremonies* wee shall haue occasion to speake more particularly, when we shall come to the confutation of your particular Accusations. I haue no delight to wade any longer in this lake of *Abuses*; and therefore leauing these our *Confutations* to the consideration of our ingenious Reader, I passe from this fourth generall Argument of the Non-conformists against our *Ceremonies*, vnto the Argument following.

## CHAP. V.

## SECT. I.

*The first generall Argument of the Non-conformists, against the aforesaid Ceremonies, taken from the Scandall, which they impute unto them.*

Maior. Then especially doth a Ceremony become in use unlaw- Linc. pag. 49.  
full, when it cannot be used without scandall and offence: for the holy Ghost speaking of indifferent things, strictly chargeth to take heed, that we neither put an occasion to fall, or lay a stumbling block before a brother, Rom. 14. 13. nor make him weake, ver. 21. nor grieve him cause to speake or thinke ill of vs, ver. 16. nor grieve him thereby, ver. 15. — The Reason is ginen, because it tendeth to the destruction of him, ver. 20. And that all Ceremonies become unlawfull, in the case of scandall, is the iudgement of Divines.

Assumption. But these Ceremonies of Surplice, Crosse in Baptisme, Kneeling at the receiving of the Communion are Scandalous. Ergo they ought to be remooved.

*Our first Answer to their Maior, by exposition of the word, Scandall.*



Some vnderstand by the word [Scandall] euery kind of grieuing or angring of any Brother: but if this were true, then might Christ bee said to haue scandalized Peter, whom hee did much perplexe and grieve, when after Peters third denyall of him, he asked him, saying, Simon, louest thou mee? But this griuance being not ad ruinam, but ad correctionem, for instruction, not for destruction, cannot be properly called a Scandall.

Againe, the Apostle is exact in forbidding euery Christian to do that, wherewith any Brother may be offended, Rom. 14.

*scandalized* or *weakened*: from which diuersitie of words, some do extract different senses, as that [*offensivum*] *Offence* must signifie that act of one man, whereby another is *hindred* in the course of faith and godlinesse, so that hee goe backe-ward from his profession. And secondly, by [*scandalum, scandall*] they vnderstand such an hinderance, which maketh a man *fall* either into dangerous errors in *doctrine*, or else some sinfull act of *conuersation*. Thirdly, by [*weakenesse*] they interpret such an *hinderance*, whereby a Christian is made onely more slow, and remisse in the profession and course of Christianity. Which three phrases are notwithstanding expounded more pertinently by others, to bee set downe thus seuerally, not by way of distinction, but for exaggeration of the sinne of wilfull offence against Christians, in prouoking of them vnto any damnable error or sinne, by any sensible externall meanes. And in this last sense do we proceed to discusse this Argument concerning *scandall*.

### SECT. II.

*Our second Answer is by distinction of the kinds of scandall.*

#### I. Division.

That distinction of *scandall* will best fit our purpose, whereby it is vsually diuided into these two members; the one is called *Active*, the other *Passive*.

### SECT.

## SECT. III.

Our 1. Subdivision of *Active Scandall*, is in respect  
of the party Agent } *direct*.  
} *indirect*.

The *Active* is in respect of the partie *Agent*, who by an *Act* which hee doth, shall willingly prouoke another to any euill. And this kind admitteth many Subdiuisions: First, that an *Active Scandall* is either directly euill, or onely indirectly. The *direct* manner of *scandall* is, when the *Act* is euill in it selfe. Thus the *Act* of *Dauid's* murther was *scandalous*. And this kind of *scandall* is no way excusable; being euill *ratione obiecti*, which is properly sinne. 1. Sam. 12. 24.

The *Indirect Scandall*, is scene in *Acts* which are in their owne nature good, or at least not euill: but yet because either in respect of time, or place, or of some other Circumstance, the *act* doth occasionally fall out to bee scandalous, as did the *eating of things offered vnto Idols*, A. 15. which was therfore forbidden: being a sin either more or lesse, according to the diuerse affections of the Offender. For this *indirect scandall* may happen to bee after two sorts, sometime without the intention of the *Agent*, who hath no meaning to giue any such offence: of which kind we may reckon the fact of *Saint Peter*, when hee did so partially apply himselfe vnto the *Iewes*, to the *scandall* of the *Gentiles*. And this we call the lesse sinne. Gal. 2. 11.  
The other maner of *indirect scandall*, is that which sometimes proceedeth from the wicked intent in the *Scandalizer*; and such was the sinne of many *Heretikes*, who  
V 2 would



would vse *Fasts*, and other *Ceremonies* of deuotion and austerity, to draw disciples after them, and to seduce men from the truth of *Christ*. Thus much in respect of the partie *Agent*.

## SECT. II. III.

Our 2 Subdiuision of *Actiue scandall*, in respect  
of persons offended, either } *weake.*  
} *strong.*

The second Subdiuision hereof is in respect of the persons that are offended; for it is either *perfectorum hominum*, of men thoroughly grounded; or *pussillorum*, of weake, and more simple. Concerning the *Perfect*, the *Stumbling blocke* is on their part that gaue *scandall*, albeit the parties that are offended, are not thereby scandalized, that is, not so offended, as to stumble and fall. And thus it may be said, that *Peter* did *scandalize Christ* himselfe, when wishing *Christ* to *fauour himselfe*, and not to die, he receiued that answer from *Christ*, — *Satan, thou art a scandall vnto me*. For albeit this motion proceeded from a good and most friendly intent in Saint *Peter*, who was the speaker (for it was onely that *Christ* should *fauour himselfe*, for the preservation of his life,) yet did *Christ* discern therein a wicked purpose of the suggester the diuell: for the which cause *Christ* called *Peter*, *Satan*: because in *Peters* seeking to hinder the death of *Christ*, *Satan* sought to hinder mans Redemption. But *Christ* preferring mans saluation before his owne life, taught vs by his owne example to deale with all such *Scandals* or blockes, which are temptations to hinder vs in our course of *Christianitie*, euen as a man would doe with a blocke that lyeth in his way, that

that is, to *Cast it behinde him*: for so said Christ in his answer; *Get thee behind me, Satan.* As for the *[Pusills]* & *weake ones*, our Saviour speaketh in their behalfe, saying; *Hee that offendeth one of these little ones that beleeveth in me, it were better, &c.* Thus much in respect of the Parties. Math. 18.

## SECT. V.

Our 3. Subdiuision of *Active Scandall*, in respect

both of persons and cause, either

{

Determined,  
Undetermined.

A third subdiuision is both in respect of the *cause*, and of the *persons* in cases of indifferencie: For sometime this case is determined by the Church, and sometimes it happeneth not to be publicly defined. When such a matter is once fully concluded by the Church, whether in part, or in whole, so that it doth not evidently appeare to be against the Word of God, so farre forth it greatly concerneth all such persons to conform themselves therunto, according to the doctrine of S. Paul in a question of Ceremony; *If any seeme to bee contentious, wee haue no such custome, nor the Church of God.* For indeede, all men are bound in conscience to preserve about all things the regard of the general peace of Gods Church; before the grievance of any sort or sect of men. Which the Apostle also doth expressly teach, saying; *Give offence to no man, neither to the Jew, nor to the Gentile, nor* (which the Apostle addeth in a further speciality) *to the Church of God*: Because such a Scandall is so much the more heinous than others, by how much more pernicious a thing it is to the endāgering of the health of the whole body, than to *weaken* or lame any one limb or member thereof. 1. Cor. 11. 18.

1. Cor. 10. 25.

But if the case bee either not at all, or but onely in part determined by the Church, then is there a charitable consideration to be had of other mens consciences, who are not perswaded of the lawfull vse of indifferent things. Then the generall rule is, that so farre as a man may vse indifferent things (without offence of others) he need not to forbear them. *Eate* (saith the Apostle) *making no question for conscience sake.* Why? Because God hath giuen man a liberty to vse such things, or not to vse them. And the Apostles reason is this, — *For the earth is the Lords.* But in case of offence against others, the Rule is, [*Not to eate*] namely, in the behalfe of another mans conscience.

A. 2. 15.

This was the cause that the Councell of the Apostles, giuing liberty to vse such meates, as had beene formerly accounted vncleane, did notwithstanding make a restraint from eating of *Strangled and Bloud*, and things offered vnto Idols: lest thereby they might giue offence to the Iewish Proselytes newly called to the faith. And for the same cause, the Apostle in great circumspection did circumcise *Timothie*, to auoide the *Sandall* of the Iewish new Conuerts, and lately called to the faith of Christ: but at another time would not circumcise *Titus*, lest he might giue way to false apostles, who defended an absolute necessity of *Circumcision*; to the preiudice of the liberty of the Gospell. Thus much in respect of both *Cause* and *Parties*.

Gal. 2. 3.

SECT.

## SECT. VI.

Our 4. Subdivision of *Active Scandall*, in respect of consequences and effects, } *A lapse into sinne, or error.*  
in occasioning } *Hindrance from Grace.*

The fourth and last Subdiuision is in respect of the Consequences, and the effects of *Scandall*, whether it be an *Hinderance* of their saluation, who are already members of the Church, by prouoking them with such *Scandalous* examples, either to vse indifferent things against their consciences; and occasion them to relapse from the faith, as hath beene said: or else if it be an *hinderance* of them who are yet aliens from the couenant of grace, to set a *Scandall* and blocke against them. Which latter point of *Scandalizing*, *S. Paul* doth condemn, saying, *Giue no offence neither to the Iew, nor to the Grecian.* Wherevpon, *The Apostle* (saith *M. Caluin*) nameth the *Iewes and Gentiles*, teaching vs, that we are debtors vnto all sorts of men; euen to those that are *Aliens*, that we may gaine them to the faith. Thus much of *Alliue Scandall*.

## SECT. VI I:

Of the second generall member of Scandall, which is called Passive: and the division thereof is in respect of the

	{	Party offended.
		Master of offence.

The second generall member of *Scandall* is called *Passive*, when the offence is not given by any fault of the Speaker, or Doer, but rather taken by the sinister apprehension of the Hearer, or Interpreter, concerning some thing that is either good, or at least not euill in it selfe.



offence at *Christs* bounty, vnto whom it was said: *Is thy eye euill because mine is good?* Or lastly in malice; which is called, *Scandalum Pharisaorum*, who tooke offence both at the Miracles of *Christ*, imputing them to the *Prince of the Demils*: and at his doctrine, concerning whom *Christ*, (as permitting malicious men, if they needs will, to fall, sinke, and perish in their sins) saith in that place; *Let them alone, they are blind Leaders of the blind, and both shall fall into the Ditch.* And the truth is, that whosoever they be that are *Scandalized*, through their owne malice or wilfulnesse, *Non tam pati dici possunt, quam facere Scandalum*, that is, *They may be said more properly to do, than to suffer scandall.* Thus much of the *Scandalum passivum*, as it respecteth the disposition of the party scandalized.

SECT. IX.

Our 2. Subdiuision of *Scandalum Passivum*, in respect of  
the opinion of  $\left\{ \begin{array}{l} \text{Indifferency.} \\ \text{Necessity.} \end{array} \right.$

The second respect, considerable in a *Scandalum* of this kinde, doth regard the nature of the cause, whereabout it doth arise; which is sometimes about a matter indifferent. Now in such a case, questionlesse, much indulgence should be vsed towards *weake* persons, whose infirmity proceedeth only from simple ignorance: Nor should we, (where the case stands thus) prouoke any by our example to vse any thing (although otherwise indifferent) against their consciences; because this is called a *Destroying of thy brother.* Which indulgence notwithstanding is to be allowed onely till such time, as the doctrine, concerning the indifferency of vsing or not vsing

the thing in question hath beene sufficiently declared : after which time, if any presumptuously perseuer, and will not be instructed, the condigne penalty which shall be thenceforth inflicted, cannot bee called *Scandalum*, sith that this doth alwaies presuppose a *meere weaknesse*, for want of due meanes of knowledge.

But if the event and consequence of the *Scandall* bee not onely an offence of priuate mens consciences, but also an ouerthrow of some generall and necessary Doctrine of the Church, which tendeth to edification and saluation, then ought we to maintaine the *Tenet* of Saint *Augustine*; *Præstat ut scandalum admittatur, quàm ut veritas amittatur* : meaning, that it is better the persons of some men should take offence by our Preaching and Doctrine, then that the Truth of God should suffer any preiudice through our regardlesse silence. And for our better warrant in so doing, *S. Paul* hath giuen vs manifest documents from his owne examples; one, in not circumcising of *Titus*, and the other, in withstanding of *Peter*.

Thus much of the *Diuisions* and *Subdiuisions* of *Scandall*; which being duly considered, will expedite all difficulties that you can obiekt in the question of *Scandall*: for out of these you may collect the true and full sence of the *Scriptures*, which you haue alleaged in your first Obiection from holy Writ; as will better appeare in our Answeres and Confutations. In the meane time, leauing your Proposition as granted, according to our former limitations, wee put you to the tryall of your Assumption.



## SECT. X.

*The Generall Assumption of the Non-conformists,  
against our Ceremonies, because  
of Scandall.*

*Their Pretences of Scandall occasioned by our Ceremonies, are manifold, to wit; in respect of*

{	1	<i>Superstitious Papists.</i>
{	2	<i>Prophane persons.</i>
{	3	<i>Weake Brethren.</i>
{	4	<i>Their whole Congregations.</i>
{	5	<i>Their owne unconformable Ministers.</i>
{	6	<i>All sorts in generall; at least by appearance of euill.</i>

*Their first Obiection of Scandall, by our Ceremonies, is in respect of superstitious Papists.*

*The Papists will be hardened, to see vs borrow our Ceremonies from their Religion.*

Abridg. Linc.  
pag. 49.

*Our Answer.*

We answer that our Rites, which haue beene purged from *Papish* superstition, are no more the *Ceremonies of Papists*, then our Churches are theirs (wherein notwithstanding your selues do willingly Pray, and Preach) being now conuerted from the seruice of the Romish Idol, vnto the sincere worship of God. And therefore *Papists*, by our reformation of things which they haue abused, haue as little cause to insult and boast to see our *Ceremonies* now purged from their former superstition, as they should doe to see some of their Brothellers conuerted by vs vnto honesty and holinesse of life.

## SECT. XI.

*Their second Obiection of Scandall by our Ceremonies,  
is in respect of prophane persons.*

Abridg.Linc.  
Ibid.

*The prophane will draw Arguments from hence, to contemne all Religions.*

*Our Answer.*

From whence, I beseech you? From the seemely apparrelling of *Religion*; or rather from the stripping her naked of her lawfull and accustomed attyre? Nay, and you may easily coniecture whether the *prophane* are morelikely to draw arguments, for their neglect, or contempt of Religion and Pietie, rather from a decent vniformity in lawfull Rites; than from an horrid disparity in them, through your daily dissentions. Hee that doubteth hereof, may as well question, whether the Saw, or the Citharen maketh the better Musike.

## SECT. XII.

*Their third Obiection of Scandall, by our Ceremonies,  
is in respect of the weake Brethren.*

Abridg.Linc.  
pag.49.

*Those cannot but be a scandall to the weake Brethren, and to the wicked: to the weake Brethren, by being drawne thereunto against their conscience, or else doubtingly.*

*Our Answer.*

Mat. 18.

You haue heard our answer touching the *wicked*; now heare a little concerning the *weake*. These whom *Christ* would not haue to be scandalized, hee doth point them out to bee *pusilli, little ones*: meaning such as are newly wained from the world, and called to feed on the Manna of the Word. And such Babes in *Christ* were those

those *Profelites*, whom Saint *Paul* did so much tender in matter of *Scandall*, vntill they should become more ripe and strong in the knowledge of the mysteries of Faith.

Now would we faine vnderstand, who be these *weaklings*, whom you so much respect in this Case. Are they not for the most part such, whom you haue most diligently Catechized, and whom you therefore iudge to haue more vnderstanding in the mysteries of *Christ*, and knowledge in the reuealed will of God, than others? If then these, whom you thinke to be more exactly scene in all essentiall parts of Christian learning, must, concerning points of things indifferent, be counted *weake*, then do you greatly wrong your own iudgements, by whose examples they are made *weake*. Nay euen your selues (my Brethren) are become these *weake-ones*, in not being able to digest these *Ceremonies*, which, by the confession of all Diuines, are in their owne nature indifferent; though you would hardly take it well, that any should ranke you in the number of *weake-ones*. Yet if you be not such, why doe you make this a Reason, to moue the Church to respect, and free you from all *scandall* occasioned by *Ceremonies*? or if you be indeed *weake* persons, why exercise you your strength in nothing more, than in opposing the wisdom of the whole Church, by your most scandalous contradictions? We are perswaded, that strength of knowledge could not take any offence at matters of *Indifferencie*: And therefore, that the guilt of your *weaknesse* should cause you to seeke direction from them, vnto whom you owe your obedience.

## SECT. XIII.

*Their fourth Obiection of scandall, by our Ceremonies, is in respect of their unconformable Congregations, and Parishes.*

Abridg. Linc.  
pag. 84.

*But especially are these Ceremonies dangerous, when they shall be brought in upon Congregations, which haue once refused them; then by no reason can they be called indifferent.*

*Our Answer.*

Your meaning is knowne, to wit, that by *Congregations* refusing them, you vnderstand particular *Parishes*, whereof your selues are *Rectors*, or *Lecturers*; neuer considering, that the great *Congregation*, which is the whole *Church of England* in her representatiue body of *Synod*, haue all (by that authority whereunto you are otherwise bound to obey) prescribed vnto particular *Parishes* and *Congregations*, the vse of these *Ceremonies*: he therefore that shall ascribe more power to particular *Congregations* for the refusing, than to the great assembly of the whole Kingdome in imposing a determinate vse of things indifferent, may by the same wit iustifie any by-lawes deuised by honest men in particular *Parishes*, with refusall and contradiction of *Parliament Lawes* and *Statutes*, enacted by the whole Kingdome, and ratified by his Maiesties *Royall assent*.

But seeing you are more in loue with the *Lawes* of a *Parochiall* assembly, than of a *Nationall Synod*, I would know (for it is materiall) by whose *Suffrages* and *voyces* you would haue *Ceremonies* approoued or condemned in your *Congregations*, whether by men, or by women? If by men, of what condition must they bee? whether of *Gentry*, or *Yeomanrie*, or, &c. Thinke not  
that

whether of Gentry, or Yeomanrie, or, &c. Thinke not that I am idle in these Interrogatories, seeing that they tend to bring you to the sight of your error: which is, indeed, intolerable; for what is this else but to preferre sheepe before their Pastors? that is, ignorance before knowledge, in the policie of gouernment of the Church not to speake of the vnreasonablenesse of your manner of reasoning, which is *à minus ad magis affirmatiue*; as thus, *Roger* can carrie a Calf, *Ergo*, he can carrie an Oxe; whereby you giue vs occasion to inuert your owne Argument against you, thus; If a small Congregation may haue power to determine of the indifferencie, and conueniencie of Ceremonies, then the constitution and ordinance of a greater Congregation, and that also by lawfull authoritie predominant (such as euery Nationall Synod is) ought much more to haue power to the same effect. Howsoeuer, when the *refusal* of your Congregation is rightly examined, it will be found, that before any voice or Suffrage is propounded for receiuing or reiecting any of your Lawes, the Minister in the Parish will first in the Pulpit giue the definitiue sentence: Whence it will consequently follow, that each of your Congregations must, in effect, conclude from but one voice. Thus farre of the *Weake*.

### SECT. XIII.

*Their first Obiection of scandall, against our Ceremonies, in respect of the unconformable Ministers themselves.*

*And as there is danger in the use of these Ceremonies in all Congregations, so especially if they shall be brought backe againe into those, where they haue beene long out of use; and receiued by such Ministers, as are knowne to haue refused them heretofore.*

For

Abride. Lines  
pag. 10.

*For where he should provide by all good meanes, that his Ministrie be not despised, by this meanes he shall give evident occasion vnto his people to blame his Ministrie, and so call into question the truth of all his Doctrine.*

*Our Answer:*

If you shall as duely discerne, as I shall truly discover the manifold times, which you seeme to bewray in this one supposition, I suppose that you will be ashamed to haue published such (I shall say no more then I meane to prooue) a false, presumptuous, irreligious, partiall, and pernicious a pretence as this is.

First, I haue aduentured to call it *false*, and I thinke vpon good ground, because most of you haue once at your *Ordination* into the Priesthood, and many of you also the second time at your *Institution* into your Benefices, *subscribed* vnto the lawfulnessse of these Ceremonies: here in question, which now vpon a pretence of strictnesse of conscience, you do so vrgently and vehemently oppugne. Consider therefore the Case, wherein you now stand, namely (for it is my charge to lay this matter home to your consciences) that you now obiekt the *fear* of *discrediting your Ministrie*, (if after the publishing of your contrarie opinion you should conforme) as the Rule of your consciences, for persisting in *Non-conformitie*, although it be to the disturbance of the peace of the Church: whereas notwithstanding you made it no Rule of your conscience, for practice of conformitie and continuance of the peace of the Church, to *fear the discrediting your Ministrie*, by gainsaying your former subscriptions. Which doth plainly argue the falsenesse of your pretence, as if it were a lesse matter of discredit to contradict the writings of your hands, than the words of your mouthes. But what talke you of *dis-*  
*credit*

credit in such a cause as this, wherein iudicious men must needs account your reformation to be rather a redemption of a former scandal, than an introduction of a new? Thus much in shewing your pretence to be false.

The same obiection of *discrediting your Ministry* was likewise called *presumptuous*, because hereby you seeme to arrogate to your selues a prerogative proper to the *Apostles*; who, because they were the immediate and infallible organs and instruments of the Holy Ghost, and first Embassadors of *Christ*; for the publishing of the Gospel of saluation thorowout the world, might (if peradventure they had erred in any thing) say of themselves, as one of them did; *If we be found false witnesses,* 1. Cor. 15. *then is your faith in vaine*: euen because all the fabrique of the Church of the faithfull is built vpon the foundation of the *Apostles*: And accordingly the same *Apostle*, speaking to the same purpose, saith of himselfe, *If I build againe that which I destroyed, I make my selfe a pre-* Gal. 2. 18. *varicator*: meaning, that he thereby should ruinate whatsoeuer Christian doctrine hee had formerly built. But we alas, poore Battes that we are, why should wee presume that the *credit* or *discredit* of the Ministry of the Gospell should relye or depend vpon vs? haue we *scene Christ in the flesh*? or came the *word of the Ministerie* from vs, that we should assume to our selues the Apostolicall priuiledges of *not erring* in any thing? Nay, but let vs rather propound vnto our selues the example of that ingenuitie, which was most visible in Saint *Augustine*, whose *Retractions* of his owne errors wrought him no small credit throughout the Churches of *Christ*, and accordingly stronger ratification of his more constantly professed truths.



Rom. 3.

Orat. in Cont.  
Trident.

And furthermore, why may we not, in the third place, call your former pretence (as we haue done) *irreligious*? for you must needs know, that the persisting in an error, for the preservation of your owne credit, although it be taken at the best, can be no lesse a crime than (which was condemned by the Apostle) *The doing of euill that good may come thereof*. Let vs therefore (I pray you) leaue this Antichristian piece of policy to that Church, which in her Councell of *Trent* (as it is to bee seene in the Oration, which *Gaspar* had in the same Councel) did maintaine her sacrilegious custome of administring the *Eucharist* to the people onely in one kinde; principally by this pretence, *Ne errasse videretur*, that is, *lest that shée may seeme to haue erred*. This we hold to be *irreligious*.

Fourthly, there is as good reason to iudge your former position *partiall*, because if the *credit* of the Ministry must preuaile in this case, thē ought you rather to yeeld vnto Conformity, for the *credit* of the Church; than, for your own *credit* sake, to refuse it: seeing that the estimation of some few parties, as mēbers, must necessarily giue place to the credit and reputation of the whole body.

2. Cor. 9. 16.

The last Epithete remaineth, naming your former obiection *Pernicious*; whereunto I thinke my selfe licenced by that saying of the Apostle; *Wo is mee, if I preach not the Gospell*. By which words, Saint Paul in his owne person denounceth a *Wo* vnto euery Minister of the Gospell, that shall put himselfe vnto *silence*.

But you are readie to regeſt, that the cause of *ſilencing* is not in your ſelues, but in the Biſhops that ſuſpend and depriue you; and therefore that they, and not you, become lyable to that curſe. Know you well what you ſay; or are you deſirous to delude your own ſoules? for the caſe ſtandeth thus: *Titus* the Biſhop doth depriue

*Titius,*

*Titius*, a factious and schismaticall Minister, that he may place *Sempronius*, a peaceable and discreet man in his stead. In this proceeding, the intendment of *Titius* is not absolutely to deprive *Titius*, as he is a Minister, but as he was factious, yet so only respectively; that *Titius* being deprived, he may constitute *Sempronius*: For the charge of a Bishop is not determinate, to appoint precisely this Minister; but indefinite, to ordaine a Minister: so that the course of Gods Plough is still preserved and continued. But as for *Titius*, who will rather be silenced then conforme, it is evident, that the cause of his silencing being his owne refractarinesse, which is onely personall and proper to himselfe, and yet hath no facultie in himselfe to appoint or admit of a Successor: why therefore may not he bee said to have as properly caused the suspension from his Ministry, as the Steward in the Gospel, by his iniustice did cause the losse of his office, or *Agar*, *Sarahs* Mayde, may be said, by her contempt and contumely, to have put her selfe out of service? It is onely the Iustice of the cause that maketh a Martyr: and doubles (which is a matter, that I earnestly desire you to consider) the censure of the Apostles *We* being so dreadfull: I ought not to esteeme any thing a iust cause, why I should wilfully incurre the censure of *Silencing* my selfe from preaching, for the which I ought not as willingly to aduenture my life.

Which Doctrine ought to seeme so much the more necessary vnto you, for that your owne Witnesses, and *Beza*, such as haue bene the principall Authors of vnconformitie, *M. Beza*, and *M. Cartwright*, doe notwithstanding Rest of his Reply. pag. 266.  
in the point of *Surplice*, determine accordingly: They laying the wearing of the *Surplice* in one ballance, (which we may call, *non prohibemur*;) and the duty of

1. Cor. 9. 16.

*Preaching* in another ballance of *Præcipimur*, whereof the Apostle said, that, *Necessity is laid upon me, to Preach the Gospel*: so that the wearing of the *Surplice* being not prohibited nor be reckoned in the number of things *per se impia*, wicked in themselves; and *Preaching* being an office commanded and imposed as *necessary*, vpon danger of that fearefull *Wo*, haue both of them wisely resolved, that the ballance of the *necessity* of the performance of our charge, in *feeding the flocke of Christ*, doth farre preponderate and exceede in weight the other ballance of all inconueniences which otherwise may happen in wearing a *Surplice*.

John vii.

To this purpose I would exhort you, to cast your eies vpon Saint *Peter*, in whom *Christ* would haue every Minister to behold his owne face; vnto whom he said againe, and againe, *Simon, louest thou me? feed my sheepe*: charging, in that one persō, every Preacher of the Gospel that vpon all *loues*, which they owe vnto *Christ*, they would lose no oportunitie of *feeding his flocke*. Which speech of *loue* ought to make a greater impression in our hearts, than that other direfull denunciation of *Wo*.

## SECT. XV.

*Their last Obiection, is from a pretended Appearance of Euill.*

Abridg. Linc.  
Ibid.

1. Thess. 5. 22. *The Apostle among other his exhortations, admonisheth the Thessalonians to abstaine from all appearance of euil: meaning thereby all such Doctrines, which haue in them any colour of error; such as these Ceremonies haue, because of their former abuses by Romish Papists.*

*Our Answer.*

The Apostle speaketh of the opinions of private men, which others might haue iust occasion to suspect,  
euen

even because they were priuate, and peraduenture had some alliance with the knowne errors of corrupt Teachers. But the doctrine of our Church, concerning *Ceremonies*, is publike, and manifested to the consciences of all men, to be most Orthodoxe and sound; purged from all the *Leaues* of that *Romish superstition*, which attributeth an efficacious sanctitie to the Characters of mans inuentions: So that minds not possessed with sinister ieaousie, may easily see that integritie in our Church, in respect of the spirituall puritie, which *Cesar* wished to finde in his wife, in respect of the corporall, that is, *To be void, as of fault, so also of suspicion of fault.*

Contrariwise, your manner of opposition vnto the Church, by *Non-conformitie*, is not onely a shew and appearance of euill; but even an apparent and publike euill it selfe, being a disobedience without ground, to that Ordinance which God hath placed ouer you; to the distracting of mens minds, by drawing some into Schisme; as will appeare in our Confutation following.

#### SECT. XVI.

*Our generall Confutation of their last generall Assumption, by prouing the Non-conformists guiltie of many Scandals.*

This point can need no great dispute, if you shall but call to minde the first distinction of *Active*, and *Passive scandal*; the *Active* being a giuing of offence, by prouoking others vnto euill; whether directly, by some euill Act; or indirectly, by an Act indifferent in it selfe: In both which the fault is to be imputed to the *Agent*. But the *Passive scandal* is a being prouoked to euill, onely by taking offence at some Act, either good, or at least

not euill in it selfe: and the fault arising from thence is proper to the party offended. And now let vs try, whether this your withstanding of the Orders and Ordinances of the Church, doth not necessarily inferre vpon you a manifold guilt of both these kinde of scandals against others?

## SECT. XVII.

- |  |  |
|--|--|
| <i>The diuers Scandals occasioned by the Non-conformists, may be reduced vnto foure heads:</i> | 1 By weakning some that remaine in the Church.     |
|  | 2 By driuing some out of the Church.               |
|  | 3 In hindering others from the Church.             |
|  | 4 By an high contempt against the Church it selfe. |

*The first Seandall, occasioned by the Non-conformists, is in weakning some that are yet in the Church.*

Your *Active scandall* worketh apparently both against [*Psillos*] the weak; and also against [*Perfectos*] the stronger sort of Christians. Wee beginne with the weak persons; whereof some beholding your vehement opposition against the Church, stand amazed thereat, as Vulgar men vse to do, when, looking earnestly vpon the Eclipse of the Moone, they presently dreame of some change, and alteration of the season; but whether it will be for better, or for worse, they cannot prognosticate. So these *Weaklings*, hearing of such differences among the Ministers of the Word, (although in matters of lesse moment) do wonder what may be the euent thereof, & thereupon become more remisse in the profession of Re-

Religion; whilest, by your detracting from the Ordinances of the Church, many take occasion soone to neglect the outward worship of God; whereupon their inward zeale and deuotion soone cooleth, and in the end vanisbeth away.

# SECT. XVIII.

*Their second kind of scandall is by drining some out of the Church.*

The parties, which are driven out of the Church, are (a word full of horreur!) the *Separatists*, (that is, true *Pharises*, both in name, and pride of selfe-conceit) who hauing beene once catechized by you, that our *Ceremonies* are to bee refused and *abolished*, as being *Idolatrous*; haue therefore, at the sight of your opposition, as men that behold an Earthquake, waxe giddy in their braines, knowing onely from whence, but not whither to flye. For, vpon the reason of your Refusall of our *Ceremonies*, they hold it as reasonable to refuse you; thinking it necessary to haue no communion with them, who ioyn theselues in a worship which is in any degree polluted with *Ceremonies* that are *Romishly Idolatrous*. Therefore they flye; But whence? as Cain did; *From the presence of God in his Church.* Gen. 4. And whither wil they then? Euen to *Amsterdam*, to seeke out a Religion they know not what; as likewise Cain did, into the *Land of Nod*, (which signifieth a place of *giddinesse and vexation*,) where, euen as Cain built new houses, they frame new religions, which made to day, they (as little children vse to do with the Puppet-works of their own hands) cast, and breake downe the next day following. Now if you shall aske these *Deformists*, why they breake out into *Separation*? may they not call the *Non-conformists* the first occasion.

occasion thereof, thinke you? Thus of the *weake*, whom your Example hath driuen out of the Church.

# SECT. XIX.

*Their third Scandall is by barring and hindering some from comming into our Church.*

How many *Papists* are they, who (I wish that daily experience could not speake in this case) being exhorted to embrace the Euangelicall truth, presently oppose as a barre, your diuisions and oppositions against our Church; being vtterly vnperswadable to enter into a Church, where all ancient Rites are professedly reiect-ed? And this *scandall* is not new, for *Bishop Iewell* obserued in his time, that *Papists* were scandalized by such as then could not abide the *signe of the Crosse*: Vnto whom, that reuerend Father answered, in the name of the most and best Diuines; yea, and of the *Church of England* it selfe; *Thanking God, that the Protestants both could abide the signe of the Crosse, yea, and did also willingly and ioyfully take vp their crosse, for the glorious name of Christ.* But you oppose.

B. Iewell.  
See beneath,  
part. 2. chap. 2.  
sect. 14.

# SECT. XX.

*Their Reply.*

Abridg. Linc.  
pag. 48.

*We are not, for winning of the Papists, to offend our Brethren.*

*Our Answer.*

Although I presume you will not denie euery *Papist* (I mean especially such an one, which is misled by simple ignorance) all interest of *Brother-hood* in Christianity; yet because you vnderstand by them, whom you may not offend, such Professors who ioyne with you in a neerer



neerer propriety, (& that I may speake with *Tertullian*) *Tert. consanguinity of doctrine*; giue mee but leaue to demand of you who they are, whom you, in an opposition against *Papists*, doe single out for your *Brethren*? Whether such as do conformethemselues to the Ordinances of the Church; or onely them that persist in Vnconformity; or both? You cannot meane the Conformable; for these are not offended at the vse of our *Ceremonies*, but rather at your refusall of them. And you may not appropriate the title of *Brethren* onely to Vnconformable persons, to alienate from your fellowship all the Conformable; with whom, notwithstanding your different opinion in *Ceremonies*, you doe so religiously consent in all sacred acts, and essentiall offices of Christian *Brother-hood*. But if lastly, the word, *Brethren*, must imply both sorts, then ought you, as it becommeth the children of one Church, to forbear to offend such *Brethren*, which are more obsequious and dutifull to their *Mother*; rather than those, that are refractarie and disobedient. But will you heare the truth in a few words? Vpon due examination it will appeare, that you your selues (who teach and practise Non-conformity) are those *Brethren*, whom you are so loth should bee offended: or rather who, by your resistance against Ecclesiasticall Orders, doe occasion an intolerable *Scandall* and *Offence* within the Church.

## SECT. XXL

*Their fourth and greatest Scandall, is against the Church it selfe, especially in two kinds.*

*The first is Comparatiue.*

In your Obiections you shewed, that your care is to

auoid the *offence* of persons of your owne disposition, whom you call your *Brethren*; and yet doe you neglect the obseruance that you owe vnto the Church. Can there bee a plainer note of a distorted affection in any man, than to ward a blow, for the defence of a *Brother*; not caring, or regarding, that the same stroke must needs light vpon the head of his owne *Mother*? I shall desire you that wee may plead this point according to the strict Law of good conscience; for so the iniquity of your practice will more plainly appeare.

Thus then. If my *Brother* bee vniuſtly offended, his *Scandall*, in respect of me, is onely *Paſſiue*, that is, taken and not giuen: so that the whole fault of *Scandall*, in this case, is to be imputed vnto the sinister apprehension of my *Brother*. But if my *Mother* the Church bee offended by me, in that wherein I owe obedience vnto her, the *Scandall* on my part is fully *Actiue*, and the whole fault is in my selfe; because heereby I, as much as lyeth in me, doe hinder her fruitfulnessse and happy successe, in begetting and breeding many children vnto God. But you will say, that where some few priuate persons are like to be offended, there the Church ought, in constituting of her *Ceremonies*, to haue respect of those few; albeit the same *Orders* and *Ceremonies*, which are in their owne nature indifferent, should bee generally affected and desired of the most part. You are herein not a little deceiued, as may bee obserued in the Councell of the *Apostles*, which imposed vpon the Gentiles an *Abstinence from eating of meates, from strangled, and bloud*: To the end that they might auoid the *Scandall* of the greater number of Iewish Proselytes, who were like to bee offended at their eating of such meates, which had beene formerly forbidden by the expresse Commādemēt of  
God:

God: yet the *Apostles* did not in the same Councell labour to prevent the offence, which might haue risen from a conceit of some few Gentiles, then Conuerts to the Faith; who peradventure might thinke that Christian liberty (which is a freedome, to eat of any sort of meates) was not a little impeached by that Apostolicall Canon of *Abstinence*.

Secondly, it is necessary that a different respect bee had betweene those *weake* ones, which are such *before*, and those that are *weake after* the orthodox and lawfull meaning of the Church, wherein wee liue, bee fully published, and made knowne. And by this obseruation your common obiection is easily assoyled, which is taken from the Apostle his doctrine, prohibiting Christians for a time to *Abstaine from eating of certaine meates*, Rom. 14. for feare of offence to the *Weake*. For hee enioyned that *Abstinence*, in the case of *Scandall* of priuate men, before the doctrine of the Church had beene sufficiently proclaimed, concerning the liberty which Christians haue to eat of *All meates*: But after that the same doctrine of *Indifferency* in eating of meates, was made publike by the Church, then to haue sought by *Abstaining*; and not eating, to auoid the offence of some, to the preiudice of Christian liberty, and to the Scandall of the Church, had beene no lesse an iniquity, than if a man, for the preseruatiō of some sicke members, should occasion the destruction of the whole body.

This is no new point of doctrine, but that which you might haue learned long since from *P. Martyr*, one of your owne principall Witnesses; *Imò neq; semper in ipsis medijs rebus, &c.* Yet wee may not alwayes (saith hee) yeeld unto the *weake* in things indifferent, but onely untill they bee more perfectly taught: but when once they haue under-

stood, and yet stil stand in doubts [*Infirmitas eorum non est ferenda,*] we may not pamper a bear weaknes. So he. What then may we thinke of your weak ones, whom notwithstanding the manifestation of the truth of the Doctrine of our Church in these things, you make strong in nothing so much, as in oppugning the doctrine and peace thereof?

## SECT. XXII.

*Their second kind of Scandall against the Church, by contempt.*

Your first *Scandall* was comparative, in resolving rather to offend the Church, whereby you are constituted Ministers, and wherein you have both your *esse*, and *bene esse*, in Christianitie, than to offend some few parts and members thereof. But the *Scandall*, which wee now speake of, may seeme to bee absolute, by a direct contempt of the Church.

## SECT. XXIII.

*Their Answer to the Objection of Contempt.*

M. Nic.

*Non-conformity proceeding from the feare of not sinning against God, is neither Contempt nor Scandall: and therefore may be allowed favour in the eyes of the Law.*

*Our Reply.*

The eyes of mortall Iudges can finde no windowes, through which they may possibly look into your consciences, to discern of what colour your *Feare* is; whether it be truly for offence against the Law of God, seeing that the Law-makers themselves, who were no other than the whole State of this Kingdome, as well Civill as Ecclesiasticall persons, then religiously addi-  
cted

sted to purge the Church of *England* from all Popish superstition, could discern no such vnlawfulness in those *Ceremonies*, as you fancie to your selues: Or else whether it be popular, for *fear* of displeasing of priuate persons; especially in Parishes where your maintenance doth arise from the voluntary contribution of the people, who seeke to tye the tongues of their Teachers to their purse-strings: which must open and shut according to their quarterly fancies.

Howsoever; if every pretence of Gods *fear* might challenge fauour, for transgressing of mans Law, whereunto God himselfe exacteth obedience, euen vnder the obligation of *conscience*; then should such *Papists*, who contemne both the Lawes, and Magistracie of this Kingdom, put in their Plea for the obtaining of fauour vpon the pretence of conscience: as might likewise the *Anabaptist*, who holdeth it a matter of conscience to acknowledge no ciuil obedience. And that indeed in your vnconformity there is as full an apparence of contempt of lawfull Authority, as may iustly deny vnto you that fauour, which you so earnestly contend for, wee shall make euident in our answer to your next Argument, concerning Christian liberty; whereunto we proceed.

## CHAP. VI.

## SECT. I.

*The Sixt generall Argument, made by the Non-conformists, against the three Ceremonies aforesaid; upon pretence that they are against the Libertie of the Church.*

M.Hy.

*Maior. That which deprimeth men of Christian liberty is unlawfull.*

*Assumption. But the imposition of these Ceremonies of Surplice, &c. doth deprive vs of Christian libertie. Ergo, they are unlawfull.*

*Our Answer.*



*We* doe so willingly grant your *Maior*, that we account it a kind of spirituall felony to deprive the subiects of CHRIST his Kingdome of that *liberty*, which our Lord CHRIST hath purchased vnto all the faithfull professors of the Gospell. But we deny your *Assumption*.

## SECT. II.

M.Hy.

*The Non-conformists generall Assumption, concerning our Ceremonies.*

*But the imposition of these three Ceremonies, viz. Surplice, Crosse in the administration of Baptisme, and Kneeling at the receiving of the Eucharist, doth deprive vs of Christian libertie.*

*Our Answer.*

*The sinne of impeaching the liberty of Christians, being*

ing so hainous a crime, you stand either chargeable to prooue this *Assumption*, or else compellable to confesse it to bee no better than a false and impious Slander against the Church. Proceed therefore to your Prooves.

SECT. III.

*The Prælium for their Prooves.*

*It is our Christian libertie to use Ceremonies appointed by man, Ibid. as things indifferent: but these Ceremonies are imposed as necessary. Therefore doe they deprive us of our Christian libertie.*

*Our Answer, by distinction; shewing the state of the Question.*

The Non-conformists themselves will acknowledge, that our question, in this dispute, is not concerning that *Christian liberty*, which the Apostle mentioneth, *Rom. 6. Rom. 8.* whereby we are freed from the rigour of the *moral Law*, pronouncing a curse vpon all them that persist not in all the Commandements of God, to doe them: nor of the *liberty* from the Iewish bondage of the *Leuiticall Law*, which the Apostles call an *importable Yoke*. But the *Acts 15.* subiect matter of this our Controuersie is a *liberty* from the necessary obseruation of such things, which are in their owne nature *indifferent*, as is implied by the Obiecter himselfe.

This being the state of our Question, our Reader shall need no more, for the resolution thereof, than to know, first, what it is not; & secondly what it is, that may be said to deprive a *Christian* of that *liberty*, which *Christ* by his Testament hath bequeathed vnto his Church: both which he may easily learne, by distinguishing betweene two kinds of *necessities*, which are incident vnto hu-



Rom. 13.  
1. Pet. 2. 13.  
Ephes. 6. 1, 7.

humane Precepts and ordinances, in the case of *indifference*. The one is the *necessity of obedience* to the Commandement: the other is the *necessity of Doctrine*. The first necessity of *obediense* vnto *humane precepts*, in things lawfull and *indifferent*, are so farre from preiudicing our *Christian liberty*, that *Christ* himselfe hath established this *necessity* in his Church, charging *Christian Subjects* to obey their Rulers: *Children* their Parents: *Servants* their Masters. Therefore *necessity of obedience* cannot properly contradict our *Christian liberty*. I haue said properly, and in it selfe; albeit accidentally, (in respect of the multitude of impositions, which may bee impossible to bee kept) our *Christian liberty* may be extremely wronged: but this being onely accidentally, ought rather to bee called a *depravation of Christian liberty*, than a *deprivation* thereof. Thus much of the *necessity of obedience*.

Wee returne to the *Doctrinall necessitie*, which is as often as a man shal attribute vnto an *humane constitution* any of those properties which are essential vnto Diuine Ordinances. These properties are principally three; 1. immediatly to bind the consciences of men: 2. to bee a necessary meanes to saluation: and 3. to hold it altogether vnalterable by any authoritie of man: all which points doe inferre a *Doctrine* of Diuine *necessity*; and therefore are not these (that I may so say) the *images or superscriptions of Caesar*; but Characters of an authoritie properly belonging vnto God: and consequently all such kind of *Prescriptions*, which containe in them any opinion of *Doctrinall necessity*, whensoever they shalbee ordayned by men, although they concerne onely the outward *Ceremonies* of Gods worship, yet must wee iudge them no better than meere presumptions & prevarications against the Soueraignty of God himselfe.

This

This Doctrine Saint *Peter* learned, in the case of *indifferencie of meates*, by that heavenly *Vision* of the great *Sheet*, wherein were all manner of *Beasts*, and *Birds*: which was interpreted by the *Diuine Oracle* that said vnto *Peter*, *The things which God hath purified, pollute thou not.* Verse 15. therefore, when God hath signed any Doctrine with a marke of *Indifferencie*, to vse, or not to vse; man shall come and stampe vpon it his owne marke of *necessitie*, teaching it to be *uncleane*, that it may not in any case be vsed by man, this is a plaine *Heresie*; whereinto notwithstanding diuers false and fantastical spirits plunged themselves, who taught, concerning such meates as were represented in that *Sheet*, (albeit that heavenly voyce had said to *Peter*, *Kill and eat*) *Touch not, taste not, handle not.* Colos. 2. 21. This explication thus premised, you may proceed, and shew (if you can) that any of the fore-said properties of *necessitie* are imposed by our Church, as you haue pretended.

## SECT. IIII.

The pretended proofes } 1. *Scriptures.*  
of the Non-confor- }  
mists are taken from } 2. *Reasons.*

Their first Obiection from *Scriptures.*

The first place.

The *Apostle* saith, *1. Cor. 7. 35. This I speake to your profit, not* Abridg. Linc.  
that I might cast a snare vpon you. Shewing, that the imposition of pag. 34.  
*necessitie* vpon things indifferent, is a very snare of mens Conscien-  
ces.

Our Answer.

When the *Apostle* had said, that *It is good for man not* 1. Cor. 7. 8.  
to marrie; and againe, *The unmarried careth for things* Verse 32. 33.

1. Cor. 7. 8.  
Verse 32, 33.

Verse 35.

*belonging to the Lord, but the married for the things of this World: lest that he might seeme thereby to inferre a generall necessitie of not marrying, hee preoccupied, saying; This I speake not to insnare you,* meaning, that his intent was not to intangle mens consciences in an opinion of *necessitie* of single life, because God himselfe gaue a *libertie of marrying*. For in such a case, to inioyne a *necessitie*, is indeed mans *snare*, whereby the *Papists* (by their Lawes of vows vnto men burning in lusts) *Stringunt, imò strangulant*, doe euen stifle many thousand soules.

The case of *necessitie* standing thus, I maruell how you could apply the *snare*, mentioned by the Apostle, vnto our *Doctrine of Ceremonies*, without some twich of your owne consciences; seeing that you neuer heard this point of *necessitie* taught in our Church. Examine her Articles, reuiew her Rubricks, search her Canons, and Constitutions, and try whether (I meane in Churches, wherein there are the like prescriptions,) either the want of a *Surplice*, or forbearing the vse of the *Signe of the Crosse*, or the not *kneeling* at the receiuing of the holy Communion, doe make men (excepting by their scandals against the Church) transgressors of Gods Law; or deprauethe truth of Gods Worship; or depriue the Worshippers of Grace and Saluation. Nay, but (which doth make your Calumniation most apparent) she hath plainly professed the contrarie, both in iudging her owne *Ceremonies Alterable*, and in not condemning the different *Ceremonies* of other reformed Churches, as hereafter will plainly appeare.

## SECT. V.

*Their second place of Scripture.*

*This is a speciall part of the libertie, which Christ hath purcha- Abridg. Linc.  
sed for vs by his death, and which all Christians are bound to stand pag. 34.  
for. Gal. 5. 1. Stand fast (saith the Apostle) vnto the libertie, vn- Gal. 5. 1. &  
to which Christ hath made vs free, and bee not intangled with the Col. 3. 10.  
yoke of bondage. Shewing, that the seruice, which wee are now to  
doe vnto God, is not Mysticall, Ceremoniall, and Carnall, as it was  
then; but plaine, and spirituall.*

*Our Answer.*

The Assembly of Non-conformists, who made this Obiection frō that Text of the Apostle, Gal. 5. 1. did, as Gal. 5. 1.  
it may seeme, neuer consult with the Context; both be-  
cause they expound this Scripture, as spoken of all my-  
sticall Ceremonies, which the Apostle deliuereth onely of  
Iewish Rites: as also for that they vnderstand those  
words to bee spoken meerely of Ceremonies, (as if they  
had beene vnlawfull in themselves) which the Apostle  
speaketh mixtly, as implying thereby that doctrine of  
necessitie, which false apostles had attributed vnto them;  
namely, an opinion of necessitie, whereby the whole  
Gospell of Christ, concerning Iustification by remission  
of sinnes, was consequently ouerthrowne; according as  
the Apostle concludeth, saying; *Stand in the Libertie,* Verse 2. *wherewith Christ hath made you free, &c.* And againe, *Be-  
hold, I Paul say, that if you be circumcised, Christ can profit  
you nothing.* Why? but onely because Circumcision, be-  
ing the *Seale of the Covenant* of the Morall Law, doth ex-  
act of every one, that holdeth Circumcision necessarie to  
Saluation, an absolue performance of euery minim and  
iot of the same Law: therefore it followeth, whosoeuer  
will be iustified by the Law, becommeth a *Debtor to the*

whole Law; and consequently, *Christ is become of none effect unto you.*

Gal 4.

Next, concerning Iustification by the Law of the old Testament (whereof *Circumcision* was the *Seale*, the Apostle teacheth that the difference of the Old and the New Testament, in respect of Iustification, is as much as betweene *Agar* the servant, *ingenbring unto bondage*, and *Sarah* the Mistris and *free-woman*, that bringeth forth the heire of promise: so that whosoever will be heire of Saluation, must first become a noble *Sarasin*, and not remaine a base *Agaren*, that is, he must be such an one as seeketh perfect Iustification by the Gospell, which worketh Obedience in Loue, and not by the exact and strict Righteousnesse of the Law, which driueth men into a slauiſh Obedience through an hellish Feare.

Calu. Comment. vpon this place.

This your owne Witnesses could not but vnderstand, and know, that that [*Take*] condemned in this Scripture doth not signifie the *vſe*, or yet so much as the *mysticall signification* of *Circumcision*, because the Apostle Saint Paul himſelfe did circumciſe *Timothy*: but by it, is vnderſtood that opinion of the *neceſſitie* of this Ceremony to Saluation, which the false apostles had taught among the *Galatians*; which is so vndoubtedly there condemned, that M. Caluin ſticketh not to call them *Inſuſſos Interpretes*, *Absurd*, or vnſauoury *Interpreters*, who teach that the Apostle in this Epistle contendeth onely for the *Libertie* of *Circumcision*, in regard of the *vſe*; and not rather againſt the *neceſſitie* of that *vſe*, for the obtaining of *Iuſtification* and Saluation thereby. Which *neceſſitie* howſoever it may bee found in *Popiſh* doctrine of *Mysticall Rites*, yet ſhall you as ſoone prooue *Rome* to be *England*, as find the Popiſh ſuperſtition in our Engliſh profeſſion, concerning the *vſe* of Ceremonies.

Thirdly,

Thirdly, in your obiection, you vnfoundly and vnfaourily confound these two termes, *Myssicall* and *Carnall*, as though every *Myssicall Ceremonie* were consequently *Carnall*. Know you not that the Sacraments of the new Testament are the most *Myssicall Ceremonies* of all others? neuertheless, none, but an ynchristian, or rather Antichristian spirit would call them *Carnall*: For albeit the Iewish *Ceremonies* deserved that name, because they signified first and primarily, outward and *carnall promises*, (as the cleansings of the flesh, and the enioyments of earthly blessings; but remission of sinnes, and heavenly blessednesse they shaddowed onely remotely, and vnder a second veile) yet the Sacraments of the Gospell are immediate *Signes* and *Scales* of the spirituall things themselues, such as are remission of sins, redemption from death, deuill, and hell, and a full interest in the promises of an eternall inheritance. So likewise it fauoureth of the *flesh*, and not of the *Spirit*, to call our *Ceremonies*, to wit, *Surplice*, *Signe of the Crosse*, and *Kneeling*, *Carnall*; except you can finde any *Carnalitie* in *Sancitie*, *Constancie* in the faith of *Christ*, or in religious *Humilitie*, which are the immediate, and Morall *significations*, that these three *Ceremonies* doe represent.

## SECT. VI.

*Their second Obiection is taken from Reason.*

*Their first Reason.*

*If these Ceremonies doe not take away our Christian libertie, Abridg. Linc. and inslauer the consciences of men, by their imposition; how shall PAGE. 34. not the Popish Ceremonies be excusable and free from accusation in this behalfe?*

*Our Answer, from their owne Witnessses.*

To question *How*, in this case, must needs bee a note of inexcusable ignorance: for what more impardonable ignorance can there be, than not to read that which our Church hath set downe in Capitall letters, wherein she auoucheth her owne integritie, professing to vse but a few Ceremonies, and those also without opinion of *Necessitie*: and not this onely, but furthermore doth often condemne the Church of *Rome*, for infringing of *Christian libertie*, by her Ceremoniall constitutions, both in respect of the *nature*, and *number* of her *Rites*? First, I say, in regard of their *Nature*, by attributing vnto them such an opinion of *Necessitie*, which taketh away all *Indifferencie*, which is done as well by holding and exercising them as necessarie meanes of attayning vnto eternall life; as also by placing in them the chiefest and most essentiall part of Gods worship.

Caluin. last.  
14.c.10.num.1

Secondly, in respect of their *number* and *multitude*, which is become *importable*. These two exceptions against the Church of *Rome*, which wee haue onely pointed at, are particularly and largely acknowledged and set downe by that golden Quill of Master *Caluine*, throughout his fourth Booke of *Institutions*, cap. 10. where he inueigheth against (as he calleth it) [*Barbarum imperium*] the *Barbarous Thraldome of Popish Ceremonies*: But why? *Euem because (if wee respect the nature of them) they affirme (saith hee) their Lawes to bee spirituall, and properly belonging vnto the soule, and necessarie for eternall life, whereby the Kingdome of Christ is invaded, and Christian libertie of mens consciences is altogether overthrowne: seeing that they seeke iustification and saluation in their owne obseruations, wherein they place [Ipissimum Dei cultum, vt ita loquar, in ipsis contineri:] the summe*

Caluin. ibid.  
Num. 9.

of



of all Religion and pietie (meaning the essentiall worship of God) and subiect the true worship of God to their owne comments and denices, vnto the obseruation whereof they doe binde the consciences of men [præcisa necessitate] by a strict necessitie. So hee.

Wherein there is nothing spoken, which the examples of Romish doctrine doth not confirme; whereby they Pharisaiically make void the precepts of God, by the Traditions of men, which was condemned by Christ; and that so expressely, that M. Calvin durst againe assume, saying; *Vicerant sanè, si quouis modo ab hac Christi accusatione purgare se poterant*, that is, Wee are readie to yeeld them the victorie, if by any meanes they shall be able to free themselves from this accusation of Christ: but what excuse can they make, seeing that, first, it is held with them a wickednesse, infinitely more haynous, to omit their auricular Confession, once within the yeere; than to haue liued impiouly all the yeere long? Secondly, to infect their tongues with the least taste of any flesh vpon one Friday; than to haue defiled their bodies with filthie and fleshy fornications from day to day. Thirdly, to put their hands to worke on any day, that is dedicated to their owne deuised Saints; than to haue exercised their whole bodies in all facinorous and mischieuous acts. Fourthly, for a Priest to match himselfe in marriage with one wife; than to wallow in a thousand adulteries. Fifthly, to breake their vow of Pilgrimage; than to falsifie their faith in their promises. Sixthly, not to bee somewhat superfluous in bestowing excessiue costs, for the prodigious and unprofitable gawdinesse of their Churches; than to be wanting in contribution to the reliefe of the poore in their extreme necessities. Seuenthly, to passe by an Image, without reuerence to it; than to reuile all sorts of men with all contumely and reproch. Eighthly, to omit the mustering with themselves in  
their

Ibid.num.10.

their Mattens some certayne houres, many words without understanding; than neuer to conceiue a lawfull prayer with their understanding. So M. Caluin. And what is it, if this be not to preferre the Traditions of men, before the Commandements of God?

Caluin. ibid.  
Num. 1.

Ibid. Num. 11.  
& 13.

Furthermore, concerning the matter of Popish Ceremonies, he addeth as followeth; As very many of their Ceremonies cannot easily, so all of them, if they be congested together, cannot possibly be obserued, so huge is the heape of them; how therefore shall not the minds of men be extremely scortched with anxietie and terrour by this difficultie; yea, impossibilitie of keeping such ordinances, wherewith their consciences are by them so fettered? Hee proceedeth; Such, and so infinite is the multitude of these Ceremonies, that wee may truely say, that they haue brought a Iudaisme into the Church of God. For if Augustine could complaine in his dayes, that the Church of God was so pressed with the burthen of Ceremonies, that the state of the Iewes might seeme to bee more tolerable; What complaints would that holy man haue made, if he had liued in our times, to see the seruitude which wee behold at this day, seeing that the Ceremonies are now ten-fold more for number, and euery ist of them is more strictly and rigerously exacted by an hundred-fold?

Here, here is matter for your Pens to worke vpon, and to inueigh against this so outrageous a tyrannie of Antichrist, by your many *Va's*: and not to take part with Pharises, in complayning against the true Disciples of Christ, for the vse of Three guiltlesse Ceremonies (as it were, for onely plucking of the Eares of Corne) and coupling together things, which are as different in nature, as in number from the *Romish Rites*. For as there is no great multitude in the number of Three, so in these our

Three,

Three, none of vs did euer place any essentiall Worship of God; or power of Iustification; or Religious Pietie and Sanctification; or doe, in our estimation, preferre them before; yea, or doe so much as equali them with any Ordinance of God; or finally yeeld vnto them any other vsethan a religious *Decorum*, and godly *signification*. Now then, for any to complain (as one of you haue done) that *The burdens laid vpon you by our Church are more greuous than your fore-fathers were able to beare*; is but an argument that hee can hardly point out his *Father*, that doth not know his owne *Mother*: for if he acknowledged himselfe a true Child of our Church, hee would not cast such a slander of oppressing Gods Worshipers with *Burdens*, which I am sure his *Fathers* haue, and now the most learned and discrete among his *Brethren* doe beare with better consciences, than hee can forbear them. Thus much of their first Reason.

M. Hy. Thef. 19

## SECT. VII.

*Their second Reason, why these Ceremonies prejudice our Christian libertie, is taken from a pretence, that they are imposed with an opinion of binding mens consciences.*

*We haue nothing, as yet, to settle our doubtfull consciences vpon, but these two points, which are also in some doubt, that Magistrats authoritie binds consciences; and that the Rites imposed are indifferent. But our Diuines teach vs, that Humane Lawes doe not bind mens consciences; and that men doe not incurre the guilt of eternall damnation, but onely by violating the Lawes of God.*

M. Nic. mo. 1

*Our Answer.*

If you had vnderstood those your *Diuines* aright, you would haue distinguished betweene the *manner*, and

measure of binding of Conscience; where, by [*manner*] is meant the authoritie of Binding; and by [*measure*] the limits of this obligation of Conscience. Let vs beginne with the *Manner*, which is the authoritie of immediatly binding the Conscience of man, so; as to make his transgression damnable before God: which authoritie proceedeth onely from him, who can first prohibit the internall acts of mans mind, as being able to discern the thoughts of mans heart, as it is written, *It is the Lord that shall manifest the secrets of the hearts of men.* And who, knowing mans thoughts, can secondly iudge according to mans Conscience: To wit, God onely, concerning whom Saint Paul saith, *Their Conscience bearing them witnesse, and their thoughts accusing or excusing in that Day, when God shall iudge the secrets of men.* And thirdly who, iudging mens thoughts, can accordingly render punishment or reward euerlastingly, an act likewise proper to God, as Saint *Iames* teacheth: *There is one Law-giuer, who is able to destroy and saue.* But the Lawes of men are said to bind mens Consciences, not immediatly, but as it were reflectiuely, by way of consequence, that is, by vertue of the *Supremacie* of God, that commandeth Obedience to the iust Lawes of men.

All this seemeth to bee grounded vpon that Apostolicall Doctrinne that saith; *Let euery soule be subiect to the higher Powers; for the Powers that are, are ordained of God.* Where wee first obserue, that Magistrate is Gods Ordinance, whereof hee further saith, *It is necessarie that you be subiect;* whereby there is imposed vpon subiects that necessitie of obedience, whereof we spake; which notwithstanding no way derogateth from the libertie of Doctrinne. Thirdly, the same Apostle maketh this necessitie fast by a bond of Conscience, saying, that *We must*

1. Cor. 4. 5.

Rom 2. 2.

Iam. 4. 12.

Rom. 13. 1.

Verse 5.

be obedient for Conscience sake. How? as if the Obligation of Conscience, in obeying man, were immediatly tyed vnto man? No, but vnto God: and therefore that Obedience vnto Magistrates is there expressed, because that *Magistracie* is *Statuta à Deo*, the Ordinance of God. And lastly, concerning Gods punishment, hee addeth, *They that resist, shall receive condemnation*; thereby imputing a guilt of damnation vpon all wilfull and contemptuous disobedience.

We may not therefore confound the distinct Courts and *Iurisdictions*, one whereof is Gods; and the other is Mans; The first being Spirituall and inuisible; the second onely Ciuill and sensible: but rather ought wee to acknowledge the *Act of binding mens Consciences*, which is Spirituall and inuisible, to be properly belonging vnto *Forum poli*; God iudging according to the inward transgression of mans heart; but not vnto *forum soli*, wherein man hath power, as to punish, so to iudge directly, onely the outward Acts of men. It is God therefore, and not man, that properly and directly bindeth the Conscience of Man.

SECT. VIII.

*Our second Answer, is by confuting the Non-conformists owne Objection, from their owne witnesses.*

Our Diuines (say you) teach, that *Humane Lawes* binde not the Consciences of men. Where by [Our Diuines] you vnderstand such Doctours of our Church, who condemn your Non-conformities as though all other Diuines, whom you vsually produce in fauour of your cause, were contrarily minded: Among whom, one

Vissius Cat.  
Tract. de Tra-  
dit. pa. 735.

catechizing you in the dutie of obedience vnto the Po-  
liticall Lawes of men telleth you, that Such politike Pre-  
cepts of Magistrates and other Gouvernours (meaning of Pa-  
rents, and Masters) doe bind the consciences of men; that is,  
(saith hee) wee must necessarily performe them, neither can  
they be neglected without offence vnto God: wee are bound to  
obserue them, euen without the cause of scandall, as for exam-  
ple, To carrie Armes is not a worship of God in it selfe, but it  
is made a worship of God accidentally, when the Magistrate  
shall command vs to carrie Armes, because that obedience due  
to the Magistrate is the worship of God.

Musculus loc.  
com. Tract. de  
Magistra. pag.  
618.

Another to the same purpose instructeth you, that  
The conscience of a Christian, knowing that Magistracie is  
the Ordinance of God, doth willingly yeld obedience. This  
cause (saith he) moueth godly men to obey the Lawes of Ma-  
gistrates, euen when they haue power to deceiver them,  
and to transgresse without punishment: and this is the diffe-  
rence betwene the goodly and wicked; the one obeyeth for feare  
of punishment, the other doth it in conscience. A third will  
reade his judgement in the Section following.

#### SECT. IX.

III. V. TO BE

Our third point, in answering, is to shew that Ecclesiasticall  
Lawes haue no lesse force in the case of Con-  
science than haue the Politike.

Loc. Com.  
Tract. de Tra-  
dit. pag. 771.

Your former Witnesses, although they attribute to  
the Politike Lawes a power of binding mens consciences,  
yet doe they denie the same to the Ordinances which are  
of Ecclesiasticall Cognizance. Among others, Peter  
Martyr affirmeth; Ecclesiastica non obstringunt consci-  
entiam; sermone autem contemplan & scandalum, ne aut in-

more

more animi, & de industria constituta rescindamus, aut turbemus communem pacem Ecclesia. — At praeceptis civilibus iubemur parere, non tantum propter iram, sed etiam propter conscientiam, nec alienam, sed nostram. So hee. Whereof Vrsinus in deuoueth to giue vs a reason, saying; Nam violatione legum Ecclesiasticarum sine scandalo non violatur prima tabula decalogi, cui seruire debemus; et violatione legum politicarum etiam extra scandalum violatur secunda tabula; quia vel reipub. aliquid detrahatur, & scietur politica laesur, vel aliqua ledendi occasio praestetur.

Vrsinus in the place aboue cited.

But can this reason satisfie any reasonable man, thinke you? as though that diuine authoritie, which, in the behalfe of obedience vnto politique Magistrates, saith vnto Subiects, *Let every soule be subject to the higher powers*; Rom. 13. and to Seruants, *Obey them that are your earthly masters*; and to Children, *Obey your Parents in the Lord*: the same doth not likewise charge and command people, concerning their spirituall Parents and Gouvernors, saying, *Obey them that are set ouer you, for they watch, as those who must give account for your soules*. Now, the commandement of obeying, proceeding equally, in both, from the same diuine authoritie; it must needs follow, that the obligation and bonds of Obeying, in both, is of equall necessitie, to charge vs as well to preserve the peace of the Church, as of the Common-wealth.

For is there not in the Church a Societie? and is not also a breach of the vniforme concord and peace of the same Societie, an vn sufferable iniurie and mischiefe; as whereby *Aliquid Reip. Christianae detrahatur, & ipsa Societas Ecclesiastica laeditur*? &c. And therefore how shall not this be a violation of the second Table, as wel as the like transgression against Lawes politique? But I need not vse much arguing, to confute the former opinion. First,



because the opinion it selfe is not common. Secondly, because it can haue no place in our Church, wherein our gracious Soueraigne Lord and King hath set his Royall stampe vpon our *Constitutions* and *Ceremonies*, by his Maiesties politique authoritie. And lastly, because the light of Scripture is evidently against it; especially in diuers Apostolicall Constitutions, whereof some were *Ceremoniall*, and yet challenged obedience in their times. Thus much of the manner of obliging mans conscience. We proceed to the measure.

## SECT. X.

Our fourth point, in answering, is to expresse how farre humane Lawes doe bind mens consciences; and whether all iust Lawes doe not bind them against Scandall and contempt of authority, as the measure of Obedience.

It is not onely the vniforme iudgement of the Authors aboue mentioned, but also the vniuersall consent of all Diuines that write of this Argument, that all persons are bound in conscience to performe obedience as wel to Gouvernors Ecclesiasticall, as vnto Ciuill, so farre as to auoid all Scandall and contempt against their lawfull Precepts and Ordinances: so that to suppose an Aduersarie in this case, were but to fight with a shadow. This therefore being but a measure of the bond of Conscience, I proceed to inquire wherein the transgression of conscience, by Scandall and Contempt, concerning matters indifferent, doth principally consist.

## SECT.

## SECT. XI.

*The Objection of the Non-conformists.*

*If a bare omission of a Rite were a contempt, then all that use* M. Nic.  
*bowling, which the Law disalloweth, and doe not wear Caps, and*  
*such habits, as the Statutes inioyne, should be contemptuers.*

*Our Answer.*

This point, concerning the *measure* of that obligation of conscience, in the question of due *obedience*, requireth a more exact and accurate discussion, because this Case is variously disputed of in the Schooles.

Some take their measure from the will of the Law-giver: conceiuing, that the conscience of the *Subject* is then bound to obedience, whensoever the lawfull Governour doth impose any Law, with an intention, that men should make conscience of his command.

Some fetch the measure of Obligation from the weight and necessitie of the matter that is imposed; which although sometimes it be light in it selfe, yet by reason of some circumstance may become weightie and necessarie enough, to challenge performance.

Other some take their line and measure both from the ponderousnesse of the matter, and also from the will and intention of the Law-giver and Commander, whensoever hee purposeth to prescribe any thing vnder that bond of conscience, which God exacteth, in charging men to obey those that are in authoritie. Which purpose of the Law-giver some vse to discern by the tenure of the Law and Statute; if it be delivered in such termes, which may seeme deeply to charge men to performe their obedience.

But

But some collect the same intention of the Law-giver from the punishment, which by the same Law shall be inflicted vpon persons offending: which if it bee but pecuniarie, and of smaller value, then they iudge mens conscience, in such a case, bound only to the payment of that mulct whensoever it is exacted.

By this last consideration, you may perceiue that your former Obiection from *Bowles*, wanteth a *Byas* to bring it to the marke. For the *Statute Lawes*, which prescribe pecuniarie punishments against *Bowling*, lest it should hinder more warlike exercises, (as shooting) and appointeth *wearing of Caps*, for the maintenance of some priuate Tradesmen &c. they, holding the mulct of money to be a compensation for the offences, are satisfied thereby; and doe not account these commissions, or omissions, to bee contempts, which can little aduantage you, but doth rather strongly condemne you. For the omissions of a professed *Non-conformist* proceed from an opinion, that hee ought to disobey in this case; and therefore is, in the censure of the Church, a professed Contemner; vpon whom the Lawes of the Land haue therefore imposed not a pecuniarie mulct, but a flat deprivation of his Benefice, and Ministeriall function. Again, in case that the punishment inioyned be very grievous: as for example; imprisonment, banishment, losse of office and estate, deprivation, degradation, or such like extremities, these are held to be sufficient tokens, that the intention of the *Magistrate*, in giuing of his Law, was to exact of his *Subiects* obedience, by vertue of that Law of God, and to charge them with dutifull subiection in all lawfull commands.

And thus you your selues appeare guiltie of a kind of *Contempt*, not for some few omissions of these *Ceremonies*,

nies, which are not liable to so great censures, but for your continuall refusall, whereupon no lesse than *deprivation* doth ensue. For although the greatest contempt bee, *Nolle obedire Superiori*; yet are there other properties of disobedience, which doe necessarily infer an high degree of contempt, as namely, when any seeketh, by many acts, to expresse in himselfe, and to ingender in others a viler estimation, either of the person that doth lawfully command, or of the thing that is accordingly commanded, than they do deserue: in which case we may reckon any outward Act, whereby it shall bee knowne, that the doer must needs either incurre the displeasure of his Gouvernour; or else, so much as in him lyeth, disturbe the peace of the Church.

In all this that hath bin deliuered, I take not vpon me to speake so definitiuely, as to preiudice the iudgement of Others, but to shew what seemeth vnto me most probable: much lesse, to confute the opinion of them, that thinke, that the transgression of some penall Statutes of lesse moment doth not make the Conscience of the Actor guiltie of sinne; but that (if it be without *Scandall*, or *Contempt*) it may haue compensation, by the penalty which shall be imposed.

Which doctrine, the Romish Schoole it selfe will acknowledge, first in Lawes, which are *purè penales*, whereof the *Iesuit Vasquez* confesseth: *That they, by the tenure of writing, neither forbid, nor command; but onely set downe a punishment, either against them that shall doe, or else against them that shall omit to doe according to this forme: He that shall commit this, or that, let him haue this or that punishment.* and therefore these kind of Lawes binde men (not vnto guilt of sinne, but onely vnto the penaltie: --- as for example, in that Law against him that shall breake  
Cc  
prison,

Vasquez Ies. in  
2.1. Thom.  
Tom. 2. disp.  
159. c. 2. p. 100.

Nauarr.  
Manuale c. 23.  
Pag. 655.

*prison, he is chargeable onely to vndergoe the punishment. This holdeth in other acts, which are not expressly forbid in other Lawes. So hee. Secondly Nauarre, Felinus, and some others, goe further, holding that Penall Lawes doe not bind beyond the intention of the Law-maker.*

All which notwithstanding, there is no place of refuge or defence, for your manner of opposition, seeing that the intention of the Law-maker, in ordaining of our Ceremonies, proceeded from the zeale of Conformitie; the punishment imposed is, in the end, *deprivation*, or *degradation*; and your owne guilt, by your continuall refusal, can be, in the eyes of the Gouvernours, no better than *contempt*. Which most of your selues might more easily discern, if you would but acknowledge (which the pens and tongues of all men doe confesse) that there is the same Obligation of Conscience, by the Law of God, concerning your obedience to the lawfull Orders of the Church, established by the King and whole Estate, as there can bee of your owne *Wives, Children, or Seruants* vnto your selues. In all which kind of relations a bare omission may proceed from men of awfull affections, such as, if they knew that their Superiours should vnderstand of their errours, and bee greatly displeased thereat, would readily recal themselves: whereas the other omission, which is done by wilfull opposition, must necessarily argue a Contemner of the Commander, and inferre a destruction of the Law and Command.

## SECT. XII.

*Our generall Confutation of the Non-conformists former generall Argument, which was taken from the pretence of Christian Libertie.*

*Our Reasons to prove our Church free from impairing Christian liberty, by her prescriptions, are taken from*

1. *The acknowledgement of the Non-conformists owne Witnesses.*
2. *The publike profession of the Church, in this behalfe.*
3. *The contrarie practice of the Non-conformists; whereby Christian Liberty is indeed superstitiously infringed.*

*Our first Confutation, from the acknowledgement of their owne Witnesses.*

That the *Doctrinall opinion*, concerning *Ceremonies*, is the onely proper cause of depriving Christians of that *Libertie* in question, which *Christ* commended to his Church, in respect of things indifferent, is a point of Learning commonly professed by your owne Witnesses: amongst whom *Danaus* expressing the diuers properties of the opinion of *necessitie*, whereby Christian Libertie is dissolued, reduceth them into these foure. First, *opinion of placing in humane Ceremonies a Law of necessitie to Salvation*: Secondly, *a necessitie of Sanctitie*: Thirdly, *of Merit*: Fourthly, *to make them necessarie parts of Gods Worship*. Chemnissus compriseth all in two wordes; *Opinio necessitatis tollit libertatem*: The opinion of *necessitie* doth deprive the Church of Libertie. Master Caluim explaineth the point to the full, shewing

*Isag. Tract. de Doctr. Eccle. Exam. part. 2. pag. 13.*

Inst. 1. 4. c. 10. §.  
4. especially  
num. 1.

that it is not the necessitie of obedience to mans commandment; but an opinion of the necessitie of the commandment of man; that annulleth our libertie. A man (saith Calvin) is commanded to abstaine from meats, 1. Cor. 10. 28. where albeit God commandeth him to abstaine in things indifferent, in respect of Scandall; yet doth not man thereby lose the libertie of conscience, because his owne conscience hath respect vnto God, (viz. by beleeuing that the meat is in nature indifferent, and may in due time be lawfully eaten) but his abstinence hath respect vnto the Conscience of another, that he be not offended, who thinketh such eating unlawfull. And throughout the whole Treatise hee sheweth, that To make such Traditions necessarie to eternall life, and to place in them the iustice of remission of sins, and the summe of all Religion and Pietie, is to inuade the Kingdome of Christ, by whom wee haue libertie of Conscience, in things indifferent.

All which doth evidently shew, that Christian libertie doth not consist in the vse, or dis-vse of things indifferent; but in an opinion of the necessitie of vsing, or not vsing them. Which point may bee yet furthermore most plainly demonstrated, thus. In the case of Scandal, where, by the Doctrine of the Apostle, I am bound in Conscience to abstaine from eating certaine meates, for feare of offending a weak Christian; my Conscience notwithstanding is free, in regard of my opinion, to beleue that the meat, which I abstaine from, may be eaten, or not eaten in due time, and place.

#### SECT. XIII.

*Our second Reason of Confutation, is from the profession of our Church.*

Harken, I pray you, vnto the publike profession of our Church, whereby, albeit Shee challenge  
a ne-



a necessarie obedience to her command, yet doth Shee not command or teach any vse of these *Ceremonies*, in any opinion of *necessitie* thereof, but saith plainly;  
 “ *These Ceremonies are retayned for Discipline and Order,* Communion  
 “ *which vpon iust causes may be altered and changed; and* Booke before  
 “ *are not to be esteemed equall with Gods Law.* the Service. What then needeth this lowd clamor, or rather lewd slander, which some blush not to cast vpon her, imputing vnto her no lesse a crime, than the bereauing them of their *Christian Libertie*? by whom notwithstanding they themselues doe at this day enioy all the spirituall freedome, and happy interest that they haue in *Christ*.

## SECT. XIIII.

*Our last Proofo (or rather Reproofo) against the Non-conformists, shewing that they by their manner of refusing these Ceremonies, haue superstitiously withstood that Christian libertie, which they would seeme to defend.*

Christian libertie (as hath beene already proued and acknowledged) is properly impeached by a *Doctrinall necessitie*; namely, by teaching men to beleue some thing to be necessarie in it selfe, which *Christ* by the power of his new Testament hath left to his Church, as free & indifferent. Which kind of doctrine our Church condemneth, as false and superstitious. And this *Superstition* is two-fold; the one is affirmatiue, the other negatiue. *Affirmatiue* superstition is to affirme the vse of any thing, that is indifferent, to be of absolute necessitie; as without which the Faith of Christianitie, or the true worship of God, cannot possibly consist. Of which See aboue sect. 4.  
 kind we haue had many examples in Poperie.

The *Negative Superstition* is to denie the lawfull vse of any thing, which *Christ* hath left free: with which kind of superstition, not onely *Papists*, but also many ancient *Heretikes* haue beene dangerously infected; the *Marcionites* teaching that it is not lawfull for any man to marrie; the *Discalceati*, to weare shooes; the *Tatiani*, to eate flesh; the *Seneriani*, to drinke wine. And that there is a *Negative Superstition*, it is euident, by an Heresie that had taken roote in the verie infancie of the Church, teaching concerning meats, and other indifferent things, and saying, *Eate not, touch not, handle not.*

Col. 2. 21.

Now your *Negative Superstition*, in opposing against those *Ceremonies*, doth bewray it selfe by your doctrinall opinion, saying, (for example) *Weare not a linnen Surplice*; and that by two degrees. The first is an opinion of the vnholinesse and pollution in it, because (as you say) *it hath been abused by the Papists in their Idolatrous Masse*. This opinion I iudge to be notoriously superstitious; and so it seemeth to be acknowledged by Master *Iewell*, who (speaking of the *Surplice*) doth iudicially account it to be an equall error, *To commend any apparell as ho'y; and to condemne it, as unholy*: the *Papists* are in the first extremitie, and you in the other. Which *Negative Superstition* is flatly condemned by that saying of Saint *Paul*; *An Idoll is nothing*, that is, (as *M. Beza* confesseth) *It hath no power to unhallow any thing that was offered vnto it*; Which is apparent by the conclusion of the same Apostle, where (excepting the case of *Scandal*, as it then stood) he did teach, that men might eate of the *Idolothytes*, or meats sacrificed to *Idols*, making no question, *for conscience sake.*

See a' oue  
chap. 4.See after, part.  
2. chap. 1. sect. 8.Iewell Defen.  
Apol. part. 3.  
pag. 325.1. Cor. 8. 4.  
Beza vpon  
this place.

The second degree of your *Negative Superstition*, is scene in your other opinion, which you alleage for refusing

fusing of it; euen because it is prescribed vnto you, in Gods worship, in a necessitie of obedience. Which is a plaine ouerthrow of *Christian libertie*, by taking away from the Church that authoritie of ordaining *Ceremonies*, and prescribing obedience thereunto; which, by the practice of the Vniuersall Church of *Christ*, from the dayes of the Apostles, vnto these latter times, was neuer questioned by any Orthodoxe; yea, or Heretike, excepting onely the *Acephalists*: and is, at this day, condemned by *M. Calvin*, and all other Diuines of sound iudgement.

But we were to proue this kinde of *Negative* opposition vnto *Ceremonies* to be superstitious, and to bring in with it a doctrine of seruitude vpon the Church, by the confession of their owne Witnesses. If this were not a *Superstition*, *M. Calvin* could not haue warned Christian Churches, as he hath done, to take heed, lest in opposing of *Ceremonies*, they be not too superstitious. Nor could *P. Martyr* haue concluded, that To thinke that that (speaking of the Surplice) which hath beene used in Poperie, may not be used of vs, is to oppresse the Church with too much seruitude. This, I thought fit in this place onely to point at, that my Reader may discern, that our Church is not so *Superstitious*, in her prescribing of *Ceremonies*, as the *Non-conformists* are superstitious, in opposing against them; as hath beene alreadie collected in the Epistle before this Booke, and will furthermore appeare in full view, by our Answer to your particular Accusations against the *Surplice*, and the rest, whereunto we instantly descend.



A PARTICULAR DE-  
FENCE OF THE INNOCENCIE  
of the Three Ceremonies, viz. Surplice, Crosse  
after Baptisme, and Kneeling at the receiuing of  
the holy Communion : in opposition to All  
the Particular Accusations made  
by the *Non-conformists*  
against them.

CHAP. I.

I. Of the Surplice.

SECT. I.

*The first Accusation of the Non-conformists, is in  
respect of the distinction of Habite.*

Carw. in the  
rest of his 2.  
Reply, p. 249. &  
Abridg. Linc.  
pag. 54.

*In appointing any senerall apparell vnto Ministers, there is some  
iniurie done vnto them : For Bucer professeth, that in all the Chur-  
ches where he had beene Teacher, he tooke order that no speciall  
apparell might be prescribed for the Ministers to weare.*

*Our Answer.*

1. Pet. 3.



Although, as in *Women*, the best ornament  
is (as Saint Peter teacheth) *their holy con-  
uersation of Life, and meeknesse of Spirit,*  
*in the hidden man of their hearts;* yet the  
fashion of a long gowne is to be thought  
requisite,

requisite for the distinction of sexe: So albeit the Ministers ought to bee chiefly discerned from others by the excellencie of the outward vertues of *Gravitie, Sobernesse, Charitie, Patience, &c.* (which Saint Paul commendeth as the best characters of their conuersation) notwithstanding the difference of outward Garments cannot but bee held conuenient, for the distinguishing of them from Laicks, in the discharge of their Function, especially in the dayes of Peace, and (which the Primitive times of the Church did not enioy) full libertie of their Ministerie, euen by that Rule of *Decencie*: which seeing M. *Beza* himselfe allowed, *for distinguishing of the Orders of Citizens, and of* (meaning the Ministeriall) *functions in a Civill course*; wee may with as good reason require in the Office of Preaching, administering the Sacraments, and other Ecclesiasticall Duties. Titus 1. Epist. 12. p. 106

For if it be conuenient to distinguish Ministers of the Word and Sacraments from Trades-men and Mechanical persons, in respect of their spiritual Functions: then doubtlesse ought they especially to bee distinguished at that time, when they are to discharge and execute their functions. To defend the contrary, would make no better congruities, than if one should affirme, that a Iudge ought to bee discerned from others, by his Scarlet, or Purple Robes, whilest hee is walking in the Streete and Market, but not when hee is sitting on the Bench. But remember (I pray you) that in the dayes of Antiquitie, Christian Profelytes did distinguish themselves from Romane Pagans, by casting away their Gownes, and wearing of Clokes, albeit they were twitted by the prophane Heathen for so doing, with the taunt of *ἵματιον ἱεροῦ*. You therefore doe not a little *inurie* to our Church, by exclaiming against her, and terming this

to bee an *iniurie vnto Ministers*, to bee distinguished in outward habite from persons of different callings. But it is no strange thing to heare froward children crying out against their Mothers, onely because, forsooth, they may not haue their wils, especially for wearing of what fashion of apparell, and when they list.

God is the  
God of Order.

As for your terming it, *Ataking of order, that no Minister should weare distinct apparell*, wee answere, that *Order* (as Gods Cognizance) is made discernable and visible by *Distinction*, and not by confusion. But you object against vs the testimonie of M. *Bucer*. I cannot well perceiue with what confidence you could beginne with this Authour, with whom (I am sure) you would bee loth to conclude and make an end. For that Reuerend Diuine, although he would not admit the distinction of apparell, in the *Germane* Churches, for causes best knowne vnto himselfe; and wished them also remoued out of our English: yet was that rather in a desire, to procure quiet vnto some scrupulous persons, than that he held either *Distinction* of Ministeriall apparell, or this kind of distinction, by the vse of a *Surplice*, to be vnlawfull in it selfe. *Vilimus, nolimus, &c.* For, *Wh. ther we will or no* (saith M. *Bucer*) *we must confesse, that distinction of apparell is, among men that are well conditioned, a cause of giuing vnto Magistrates singular reuerence.* [*Quid iam obstat?*] *And what may hinder, that there be not the like distinction in the Ministerie of Religion?* How doe you now like the iudgement of *Bucer*, who, the more iudicious he is, the more powerfull hee ought to be in satisfying of the most Obiections that you vse against the *Surplice*, which he hath done very exactly, as we shall haue often occasion to demonstrate. But concerning the point now in question, it would bee expence of time to

M. Buce. tract.  
de sacris vesti-  
bus, pag 709.

vse

vse more wordes, in answering an Obiection, whereof the custome, almost of all Christendome; the ordinarie practice euen of you the Non-conformists; yea, and (*Distinction* being the Mother of *Decencie*) common sense it selfe, may be an ample confutation? Thus much of the lawfulnessse of *Distinct apparell*, in respect of the person.

## SECT. II.

*Their second Accusation, against the Surplice, is in respect of the Office, wherunto it is applyed.*

*The Ministeriall Habit ought to bee free, and not appropriated M. Hy. and o: vnto Gods Worship, but such as may be well vsed in Ciuill and com: thers, mon use.*

*Our Answer.*

May it be held a *Decorum* (as I haue said) in Iudges, to be discerned from others, whilst they are in place of Iudicature, by both the colour, and fashion of their Attire, and must it now be accounted a matter of mockerie in *Ministers*, to haue apparell appropriated vnto their Administrations? Shall we heare, concerning married parties, of *Wedding Garments*; and yet shall wee not endure to see any worshipping apparell on the persons that attend vpon Gods Service? But I need not to instruct you, in this point, who are able to teach others by your owne examples, as namely, in *Holy-dayes*, *Churches*, *Communion-cups*, *Table-coverings*, *Pulpit-clothes*, and other like Ornaments and Instruments belonging to holy Worship: which you your selues doe apply particularly vnto the solemne Service of God.

Now if the *Appropriation of Vestments* vnto *Tables*, and *Pulpits*, &c. which are but *inanimata instrumenta*,



be iustificable in *Churches*; doubtlesse the proper and peculiar application of a Vesture vnto the *Minister*, a liuing Organ in Gods Service, and a person diuinely called to that sacred Function, consecrated to the same worship, cannot be iustly condemned. Thus much of *Vesture* in generall; which will bee further confirmed in the Sections following. I will onely put you in remembrance of the last saying of M. Bucer, *If distinct apparell may be vsed of Magistrates, Why not of Ministers?*

See about  
sect. 2.

### SECT. III.

*Their third Accusation, against the Surplice, is in respect of the colour, and matter.*

M. Hy.

*White Linnen, for Ministeriall Apparell, was not anciently vsed in the Primitiue Church. Master Hooker will not maintaine out of Hierome, and Chrysostome (which were about foure hundred yeeres after the Birth of Christ) that any such Attire was generall to this purpose, that is, for Sacred vse and Diuine Service.*

### Our Answer.

Yet M. Hooker holdeth the distinct vse of *Ministeriall Apparell*, mentioned by *Chrysostome* and *Ierome*, to bee probable. And what maruell though hee would not stand vpon it, especially against you, who vse as easily to reiect the Testimonies of *Fathers*, as you can hardly obiekt them? For it must be confessed, in the matter that wee haue in hand, concerning *White Vestments*, that they did anciently belong vnto Ministers, in the time of their Functions, euen by the Testimonies of *Hierome* and *Chrysostome*: except you will take exceptions against your owne Witnesses; amongst whom *Zepperus* hath these wordes. *Chrysostome, speaking of the Ministers, saith; This is your Dignitie, your Stay, your Crowne, not that*

Zepper. de pop.  
lit. Eccl. l. 1. c. 14  
quoting Chry-  
sost. hom. 83. in  
Mat. & Hier. l.  
1. con. Pelag.

that you walke through the Church in white Vestments, &c. And Hierome speaking of the Ecclesiasticall Order, which in the administration of the Sacrifices, went in white Vestures, &c. P. Martyr also, and Zanchie doe accordingly vnderstand these Fathers.

P. Martyr. E.  
pist. pag. 1087.  
Zanch. de Re-  
dempt. p. 436.

Yea, and if *Ad. Cartwright* had not apprehended the same sense, hee would neuer haue made so silly, and indeed senselesse an answer vnto this point, as hee doth, saying of this *white Attire*, that it was indeed their *Holy-dayes apparell*; which they vsed indifferently the same dayes, as well without, as within the place and time of *Diuine Seruice*. Which exception I take to be no better than a betraying of his whole cause. For if it be lawfull for a Minister to vse a distinct habit, in respect of an Holy-day, then may he as lawfully distinguish himselfe from others, in respect of an Holy Act, such as is his sacred ministration & function, according to the practice (for the iudgement of Antiquitie is hereby cleerely discerned) of ancient Christians, who not long after the dayes of the Apostles were wont (as it is acknowledged by your owne Witnesses) at the time of their Baptisme, to attire themselves in white: whence came our *Dominica in Albis*; wherein [*veteres Episcopi*] the ancient Bishops, when they went about to administer the Holy Supper, did put on white apparell. Why then may wee not conclude with the same Zanchie, [*de veste superpellicea*] that is, concerning the wearing of the Surplice, at the time of the celebration of the Lords Supper? To wit; As wee reade not (saith he) that either Christ, or his Apostles ordained any thing concerning the vse of any peculiar apparell, in the administration of this Sacrament; so doe wee not reade that they did forbid any such Vestments: therefore it is free for vs to vse, or not to vse them.

Cartwr. quo-  
supra.

Martyr. Epist.  
pag. 1087.  
Zanch. in E-  
phe. 5. Idem  
de Redempt.  
pag. 436.

Ibid. pag. 436.

Bucer. Traß.  
de sacris ve-  
stibus.

You are willing to heare *M. Bucer*, when hee sheweth his dislike of the *Surplices* then vsed, as inconuenient, but passe him ouer, when he excuseth them, as not to be necessarily abolished. And, concerning the fashion and colour of the *Surplice* in the Ministerie, he denyeth that there is any such cause of exception, *Either in the matter, colour, or fashion thereof*: And further addeth; *Quodsi Ecclesia aliqua, &c.* If any Church, with the pure consent of her members, had this custome, so to come to the Lords Supper, (according to the ancient manner of children at their Baptisme) as to vse a white garment; should any man affirme, that there is no libertie permitted to the Church, to ordayne such a Ceremonie? Surely wee must say, that then shall it not bee lawfull for the Church to appoint any thing without expresse warrant from Scripture; and so shall wee condemne all Churches [*Impiæ audaciæ*] of wicked sauuenesse: for all Churches vse, in the celebration of the Lords Supper, to obserue time, and place, and gesture of body; or else denie that Christ hath freed vs from the abuse of his good Creatures.

#### SECT. IIIL

*Their fourth Accusation, against the Surplice, is in respect of the Signification.*

Abridge.Linc.  
pag. 35.

*The Defenders of the Surplice doe make it a Ceremonie significant.*

#### Our Answer.

Vide supra,  
part. 1. cap. 3.  
throughout.

Wee haue already prooued, [*in thes,*] that Ceremonies may be vsed, which are *Significant*; and that so much the rather, because *Significant*. For the present, wee are to deale onely [*in Hypothesi,*] to shew, that the *Surplice* is not therefore vnlawfull, because it is vsed as a *Signe* of  
some

some morall signification. Wherein you may bee abundantly satisfied by the exact iudgement of your owne Witnesses; amongst others, *P. Martyr*, in his Epistle vnto *Bishop Hooper*, concerning this very point, resolueth as followeth. Besides, the Defenders of this Ceremonie, *P. Martyr*. E. (saith hee) may pretend some iust and honest signification; pist. pag. 1082. for the Ministers of God are called Angels, and Angels (as once *Mal. 3. 2.*) appeared alwayes in white Vestments: and how shall we deprive the Church of the libertie, that Shee may not signifie some thing by her actions and Rites; so that Shee doe not place (meaning, any essentiall and necessarie parts of Gods worship) the worship of God therein? But you will say, that the Ministers should rather be Angels, than signifie themselves to be such. I say (saith the same Martyr) you might haue made the like answer vnto Saint Paul, when he ordained, that the woman should haue her head couered in the Church; vrging, to that purpose, onely the signification of subiection: because any of the Church of Corinth might haue readily replied, saying, The woman should indeed be subiect vnto her husband, and not signifie her selfe so to be. But the Apostle saw that this is profitable for vs, that wee doe not onely liue iustly, but that also we be put in mind of our duties. Thus farre *P. Martyr*.

Yea, and your Zepperus, concerning the point of signification, by white vesture, doth excuse the ancient Church, in the dayes of *Chrysostome* and *Ierome*, to wit; We reade nothing (saith hee) of the Historionically and super- Zepper. polit. lib. 1. cap. 14. stitious habits (meaning of Papists) in the monuments of pag. 159. purer antiquitie; except onely of the white vesture, whereof *Chrysostome* and *Ierome* make mention, [quã vñ sunt, sine superstitione, in signum & commune factionem honestatis vitæ;] which they used (saith he) without any superstition, in a signe, and for an admonishment vnto them of an honest life.

*Zanchius*

Zanchius, quo  
supra.

*Zanchius* is of the same iudgement, touching a mo-  
rall signification by the Surplice, comparing *Vestments*  
[*de lino, & lana;*] and granting, that whether the vesture  
be made of white linnen, or of woollen, both are indifferent,  
determineth, saying, that white will better become the Mi-  
nister of the Sacraments [propter significationem] for sig-  
nification, because it is [Symbolum] a signe of innocencie  
and sanctitie: wherenpon it is, that in the *Apocalyps* white  
Robes are said to be giuen vnto the Saints. So he.

Apoc. 7. 9.

Bucer de sacris  
veRib. pag. 707

I may not pretermitt *M. Bucer*, who alloweth of di-  
stinct Apparell in the Ministeriall function; *Et eò magis,*  
*&c.* And so much the more (saith he) if that these Attires  
bee deputed vnto some holy signification and admonition:  
which wee may perceiue in the signification of the womans  
veile, 1. Cor. 11. And to this end the Holy Ghost did make  
speciall mention of the white Attire of Angels.

#### SECT. V.

*Their first Accusation, against the Surplice, is in  
respect of the resemblance it hath to the  
Iewish Vestment.*

M. Nic. &  
M. Hy.

*Our Diuines condemne the Massing garments, because they  
are Iewish and Aaronicall.*

#### *Our Answer.*

It is true; they doe indeed condemne the vse of those  
*Iewish garments*, as they are somewhat *Iewishly* vsed by  
the Papists, who make themselves therein little better  
than *Iewes Apes*, through their imitation of the *Aaroni-  
call pompe*, almost, as well in the number, as in the fashi-  
on of their Ministeriall garments; and that also from a  
*Iewish* ground, euen because they were once ordained by  
God

God in the Leuiticall Law : adding furthermore thereunto an opinion ( I say not of Legall, which was *Jewish*, but ) of a Spirituall Sanctitie, which is now meerey *Papish*; and was anciently a *Pharisaicall* Superstition, condemned by *Christ*. In which respect *D. Rainolds* did iustly reprooue the *Papish Ceremonies*, but yet no otherwise than hee doth *Linnen Clothes*, and *Couerings of Altars*, and *Festiuall Dayes*, (namely) as they are superstitiously abused by *Papists*. Mark 7.  
Rainold.  
Confer.

As for our Church, Shee is most iustificable in her choice, by the iudgement of *S. Hierome*, which *Zanchius* doth approoue; and which the Non-conformists themselves may no more dislike, than they do the obseruation of the *Feasts* (which are Apostolically ancient,) to wit, *Easter*, and *Pentecost*. For *Hierome* hauing objected vnto him that Scripture of *S. Paul*, *Gal. 4.* [*You obserue times and dayes,*] answereth; *Non eâdem conscientia obseruamus, quâ Iudas: We doe not obserue such times with the same conscience (or opinion) wherewith the Iewes did solemnize them.* And, indeed, the opinion and confidence of the Ordainers and Obseruers is the very soule of any Ceremoniall practice. Zanch. de Re-  
dempt. p. 699.  
Gal. 4.  
Hier.

As therefore, in naturall Constitutions, the onely vegetatiue faculty and soule giueth the distinct denomination to Plants; the sensible vnto Beasts, and Animals; and the reasonable soule vnto men, to distinguish each one in their seuerall kinds: so likewise, in such artificiall and arbitrary Institutions as these, the different opinions which *Jewes*, *Papists*, and *Protestants* haue of their Ceremonies, may discerne their vses and Appellations, in terming them either *Jewish*, *Papish*, or *Orthodoxe*, respectiue. First, *Jewish*, because of an opinion of the necessity of them, by conceiuing them to bee of diuine Instituti-

on, or else of the end, whether it bee for *prefiguration of the Messias to come*, or otherwise accounting them the essentiall parts of Gods Worship, without which the Worship it selfe cannot please God. Secondly, *Papish*, by a *εὐσεβία*, or a superstitious affectation, to imitate them in Pompe, and in multitude, even because they were once *Aaronicall*; and also by placing Sanctitie and Holinesse in them. But Thirdly, *Orthodox* and true, by (as our Church professeth) a conuenient *Decencie*, and *Significant* resemblance, so farre forth as they are profitable for *Order* and *Edification*.

P. Martyr. E-  
pist. to B. Hoo-  
per, p. 1083.

In brieft, your present obiection was long since answered and satisfied by some of your owne Witnesses, one saying, that *under the Priesthood of Aaron there were Sacraments, sealing up the promises of Christ to come, all which are abrogated by the Comming of Christ: and there were other actions, which were not to bee accounted Sacraments, but which made for decencie and order, and for some other commodious use; which being agreeable to the light of Reason, and also profitable (I thinke) may bee recalled, and obserued by vs. For who knoweth not that Tisbes, which now serue for the Ministerie, were had of the Iewish Priests? We our selues haue some things, which are borrowed from the Law of Moses, euen from the beginning of the Church: for we haue certaine Feasts. Must therefore all things bee abolished, that haue in them any parts of the Old Law? So hee. Yea, and M. Bucer doth fully ratifie the same truth, shewing that Garments are not to bee called *Aaronicall*, or *Antichristian*, but in respect of an *Aaronicall* or *Antichristian* opinion had of them, whereof wee are to speake in the VII. Section following.*

Bucer. quo  
supra.



## SECT. VI.

*Their sixth Accusation, against the Surplice, is both in respect of the Resemblance, and of the Signification, ioyntly.*

*Also would not Garments of mysticall signification, appropriated M. Nic. unto holy, and solemne worship, be Jewish in speciall, and not in common manner onely, if the most High should acknowledge them?*

## Our Answer.

No. The Ceremonies, which God should now authorize vnder the new Testament, would not be *Jewish*, but *Christian*, because the Ceremonies must be defined, and denominated, according to the Couenant and Testament, whereof they are Appendixes, Adiuncts, and Seales. As for example, the element of *Bread* was commanded in the old Testament to be vsed in *Jewish* worship, (to wit, the *Shew-bread*) in which respect it was properly *Jewish*: the same element of *Bread* is now after Consecration appropriated to a Sacramental vse, in the Lords Supper; and made a Seale of the New Testament; and thus it is become properly *Christian*. Leuit. II. 6.

That old Rule, *Distingue tempora*, ought to haue place in this Question: for the *Jewish* Signes and figures, that were of *Christ* to come, were, euen in the time, when the Law of *Moses* was in force, *moritura*, that is, *mortal*, and about to dye: afterwards, at the time of *Christ* his coming, vpon that his [*consummatum est*] or complement of mans redẽption on the Crosse, they were made *mortua*, that is, *dead*. But at length, after the full publication of the Gospell, they became *mortifera*, that is, *deadly* and damnable to al that should vse them after, with a *Jewish* opinion, by expecting still the coming of the *Messias*.

in the flesh, to the ouerthrow of our Christian Faith. This we speake of *Sacramentall Ceremonies*: as for such as were fundamentally *morall* and *naturall*, they could not inferre any such preiudice to the profession of Christianity, except onely by an opinion of *neecessitie*.

### SECT. VII.

*Their seventh Accusation, against the Surplice, is from the pretended Author thereof.*

M.H. & M.Hy. *The Surplice was first inuented by Antichrist. Ergo, wee may not allow of it. Stephen, Pope of Rome, (Anno 256.) did first appropriate the Surplice vnto Gods Worship, according to Platina, in vita Steph.*

*Our Answer.*

In this Obiection, wee find three Assertions; First, that *the Surplice was inuented by Antichrist*: Secondly, that *Pope Stephen did appropriate it vnto Gods Service*: and Thirdly, that (by consequence from them both) the *Surplice can haue no lawfull vse*.

To the first we answer, that the *Surplice* was in olde and gray-headed vse long before the Roman *Antichrist* was borne: for the *Inuentor*, whosoever hee was, could not be yonger than *Pope Stephen*, who (as you said) was the *first Appropriator* thereof. But this *Pope* liued *Anno 256.* when as yet *The Antichrist* had not put out so much as either of his *horne*, for the space of more than 400. yeeres after. You may therefore lawfully subscribe to your owne Witnesse, who saith that *The diuersities of apparel were not first inuented by the Pope.*

Secondly, concerning the *Appropriation* of the *Surplice* by *Pope Stephen*, vnto Ecclesiasticall vse; it is well knowne, that this *Stephen* was no *Antichristian Pope*, but  
(as

(as *Platina*, whom you alleage, writeth) a godly *Bishop*, Platina in vita Steph. who, by his life and doctrine, converted many Gentiles to the faith of Christ, and sealed the same faith with his owne blood, by holy Martyrdome, being beheaded under the Emperour *Decian*. So that the Act of this Pope must rather fortifie our cause, for as much as this *Stephen* was a true follower of the *Proto-martyr Stephen*; and the Religion which hee professed, was almost as different from the now Romish Superstition, as those times of *Pope Stephen* were distant from these dayes, wherein now *Pope Paul* the sixt possesseth the Papall seate.

Lastly, concerning your Consequence, suppose you (if you please) that some bad and *Antichristian Pope* had been the first *Inuentor* of this Ceremonie; yet is your consequence but lame. For, *I cannot be perswaded* (saith P. Martyr, ubi suprâ. *P. Martyr*, writing of the vse of the Surplice in our English Church) *that the impietie of the Pope is so great, that what soeuer hee toucheth must thereupon be so defiled, that after wards it may not be of any vse, to them that are good and godly.* Master *Bucer* is somewhat large in this point, but yet so pregnant and pertinent, that wee may not omit him. *I dare not say* (saith hee) *that these Vestments* (speaking of the Surplice) Bucer. tract de sacris vestib. *are so polluted by Antichrist, that they are not to bee permitted vnto any Church, that hath knowledge of the libertie of all things; For the Scripture doth euery where proclaime, that euery Creature of God is good, vnto those that are good; that is, vnto the true beleeuers in Christ.—I say good, not onely in respect of the naturall effects, as bread is good to feede; but in respect of the diuers significations, and admonitions by them. The propriety of a Rite, or Ceremonie (as it is Aaronicall, or Antichristian) doth not inhere in any Creature of God, or Vestment, or shape, or colour; but in the minde and professon*

of men, that abuse those good creatures of God vnto impious and godlesse significations: for it cannot be called an Antichristian Ceremonie, except some Antichristian Religion and communion be professed thereby, &c.

I returne to the point of *Appropriation*, to let you vnderstand, that if your exception bee not so much against the *Appropriator*, although a Pope, as against the *Appropriation* it selfe, whereby such Ceremonies are deputed particularly vnto holy vse, then are you to consider, whether it may be thought agreeable to the Law of good *Decorum*, to see the *Pu/pit-cloth* vsed in the stead of a flag, in a May-game; or the *Communion-cup* carryed abroad, for common vse to serue at an Ale-house; or to behold so much as a Ministers gowne hanging on the backe of a Tinkar, or Car-man. Now if that you perceiue a deformitie in the common vse of such things, that haue beene so exercised in Gods Seruice, then the *Appropriation* of such things to publike worship is not therefore a iust matter of Indecencie.

#### SECT. VIII.

*Their eight Accusation, against the Surplice, is from the former Abuse thereof.*

Abridg. Line.  
pag. 28.

*The Surplice is notoriously knowne to haue beene abused by Papists to superstition and Idolatrie. Durand calleth it the Armour of God, wherewith the Priest is harnesssed. Their Missals say, that thereby the Priest is defended from the temptations of the wicked spirits; without which, neither Water, nor Bels, nor ought else can be hallowed. This is also vsed in their abominable Masse; which they make so peculiar to their Religion, as that they pull it off them, whom they doe degrade. Ergo, it ought be remoued.*

## Our Answer.

Wee haue alreadie discovered your great *Abuse* of Logike, in this consequence; whereby, from the *Abuses* of things, you inferre the necessarie extirpation of the things themselues. For the present, we are onely to repell this your particular exception against the *Surplice*. To this purpose, we must first enquire, wherein you will haue the pretended *Abuse* to consist. Surely, this cannot be imputed to the *matter* of the *Surplice*, for that is naturall; nor to the *fashion*, for that is onely artificiall; nor to the *colour*, for that is meerely accidentall. Wee must therefore seeke out the pretended *Papish abuse* in the *Surplice*, as it is *Ceremoniall*. See above, part. 1. chap. 4.

In the Ceremoniall obseruation of the *Surplice*, by the Romish Church, wee can conceiue but two points, that may be considerable: the first is their *Dedication* of it; the second is the opinion that they conceiue thereof. The consideration of the Romish practice is concerning the *Dedication* of the *Surplice* vnto an Idolatrous seruice. This cannot be a sufficient cause of an vtter abolishing of all the vse thereof: for the Apostle teacheth, concerning the *Idolothyta*, that is, *meates sacrificed vnto Idols*, (which notwithstanding hee commendeth to the vse of Christians) that they are so to be vsed, being first *sanctified by their prayers and thanksgiving*, albeit they were indiuidually the same things, that had beene Idolatrously polluted. 1. Cor. 8.

It will not auaille you to reply; that this alteration and change of *Idolatrous meates* was for a Ciuill, and not for any Religious vse: Because the Apostle, in the same place, saying, *Idolum nihil est*, *An Idoll is nothing in the world*, signifieth (as Master Beza hath well commented) that *The Idoll had no power, or vertue either to* 1. Cor. 8. 4.  
Beza.  
See above, part. 1. chap. 6.  
lect 14.

*pollute*

*pollute or sanctifie that which was offered vnto it.* How then can that, being but a [*nihil*] haue force to pollute the religious vse thereof? Which were to make *something* of *nothing*. But if wee shall admit of your owne Assertion, to thinke that the same things, which haue beene *Idolatrously abused*, may not afterwards be applyed vnto any religious purpose: yet what can this inferre against the *Surplices*, now worne in our Church, which are not indiuidually, or numerally the same, that haue been *Dedicated* to Romish worship?

The next point remayneth, concerning the opinion and intention of the Papists, in the vse of their *Surplices*, wherein onely consisteth the formall cause of *Abuse*; which if it may be found in the vse of our *Surplices*, then must wee necessarily confesse our *Surplices* to be as truly the same, in their superstitious abuse; as, in respect of matter and substance, we are sure they cannot be iudged the same.

The conceit and opinion, that Papists haue in this *Ceremonie*, is to iudge it partly *significatiue*, as a signe of a morall duetie; partly *operatiue*, as hauing in it an efficacie of holinesse to defend vs from temptations; or else to hallow certaine other things, as hath been shewn. If you meane to impugne the *Significatiue* propertie, then wee say that the Papists opinion is herein iustificable, as we haue alreadie proued, not onely in our generall confutation of your iudgement in that behalfe; but in our particular Answer, concerning the *Surplice*, euen by the Testimonies of your owne Witnesses. But if you condemne the opinion of *operatiue* power in the *Surplice*, then our Answer is, that our *Surplices* are not *Papish*, seeing that wee ascribe no such efficacie vnto them.

See aboute  
par.1.chap.3.  
&c.

To conclude therefore, for as much as the *opinion* and intent of the worshippers, is the onely character and forme, to discerne and distinguish a religious worship, from that which is superstitious; the doctrine of our Church, concerning all such *Ceremonies*, being so sincere, and iustificable, and the *opinion* of the Church of Rome in consecrating of her Rites to idolatrous: it must needs be an iniurie, and indeed an impiety, to call their *Popish*, and our *English Surplices*, so precisely the same.

We appeale againe vnto *M. Bucer*, for the decision of this point: hee supposing our Vestments to be the same, that were abused in Poperie, doth notwithstanding resolue thereof, saying; *Quicquid de abusu harum vestium dicitur, id non in vestibus, sed impuris habere animis.* That is, *Whatsoever can be objected, concerning the abuse of these vestures, that cannot bee said to cleaue vnto the vestures themselves, but to the uncleane minds of those that do abuse them.*

Bucer, Tract.  
de sacris vest.  
in fine. See  
him more  
copiously  
lect. 7.

#### SECT. IX.

*Their ninth Accusation, against the Surplice, is from the effects thereof; both by begetting an opinion of holinesse; and also by working a Scandall in the Church.*

*First, the Surplice is esteemed of many people within the Land as an holy thing, so that they receive not the Sacrament from them that vse it not: and vnto others it is scandalous.*

Abridg. Lioc.  
p<sup>a</sup>g. 40.

#### *Our Answer.*

Our Reader, I suppose, will not easily digest *Coleworts* twice sod, nor require a repetition of an Answer vnto Objections already objected. Therefore referring him to our generall Confutation of this Argument, ta-

See above,  
Part. 1. chap. 2.  
sect. 12.



ken from these effects ; I say, touching this your supposed. (if not fayned opinion of, I know not what) people, that no particular error, ought to preuaile against a common truth, especially where the sinne of the peoples ignorance must condemne the negligence of the Teachers, by whom they might & ought to haue bene better instructed.

And if this Answer seeme vnto you to want weight, yet hearken vnto the Testimonies of such grand Diuines, whom you vse to produce for your Witnesses, in the question of Ceremonies. P. Martyr counselleth you, in this very case, laying ; *If they that are weake haue occasion of offence hereby, let them bee admonished, that these things are indifferent ; and let them bee taught in your Sermons, not to thinke that the worship of God consisteth in these things.* This was the resolution of that learned man, concerning the Surplice, iudging the use thereof indifferent ; notwithstanding all the imputations of Jewish, of Popish, of Idolatrous, and of the Scandalous Abuses thereof.

I may not let passe the iudgement of M. Calvin, who hearing into what trouble Bishop Hooper was fallen, for refusing to weare such Ecclesiasticall Vestments, which had bene formerly polluted with Popish superstition, saith as followeth. *Sicut eius in recusanda unctione, constantiam laudo, ita de pileo, & veste linea maluisse (ut illa etiam non probem) non vsq; adeo ipsum pugnare, idq; nuper suadebam.* In which words M. Calvin, howsoever he doth not simply approue of the Ceremonies, which had ben abused to Idolatrie ; yet maketh hce a difference betweene the Popish abuse in unction, and the Surplice ; commending the Bishops constancie, in reiecting the unction, and condemning his contentiousnesse against

th

P. Martyr.  
Epist. to Bish.  
Hooper, pag.  
1082.

Calu. Epist.  
120. p. 145.

the Surplice: which *M. Calvin* could not haue done, except hee had accompted both the English vse of the Surplice, a matter indifferent; and also Bishop *Hoopers* refusall of it more scandalous, than his conformitie to the vse thereof could haue beene. Whereunto *P. Martyr* likewise laboured to perswade that same holy Bishop, by many Arguments, whereof some haue beene formerly alleaged.

See above.

For how should it not bee a matter of scandall, to impugne these kinde of habites with such vehemencie, as if it were an impietie to vse them? whereby the libertie of Christians is not a little impeached, if you will beleeue your owne Wincle. For *M. Bucer* saith, *Non dubito quin illa eye. I doe not doubt but that, concerning Ceremonies of place, time, apparell, and other things, belonging vnto the outward decencie, Christ hath left a libertie vnto his Church, to appoint, and ordaine such things, which euery Church shall iudge to be most behauefull, for the vpholding and increasing of reuerence towards holy things, among the people of God.* And againe, that Christ hath deliuered his Churches from all abuse of the creatures, that had beene formerly defiled. From Answers, we proceed to Confutations.

Bucer, Tract. de sacris vest. pag 708.

Bucer Ibid.

## SECT. X.

*Our summarie Confutation of the Non-conformists Assumptions, and Accusations against the vse of the Surplice, by the Confessions of their owne Witnesses.*

We haue seriously and exactly examined all the Accusations, whereby the Wits of the Non-conformists could in any colour of probabilirie impugne this Ecclesiasticall garment, viz. vpon pretence of Indecencie, un-

lawfull Appropriation, Myſticall Signification, Nonetie, Antichriſtian inuention, Iewiſh Imitation, Popiſh Superſtition, and the like: and making vp our accounts, by the light of ſound iudgement, in our ſeuerall prooſes; and more eſpecially by the confeſſions of the beſt Witneſſes, that the Non-conformiſts can require, haue found, (notwithſtanding all their former exceptions)

1. that there is a *Decencie* in this kinde of Apparell, for the diſtinguiſhing of the *Ministeriall Function*, from other Callings; 2. a *Conueniencie*, in appropriating it vnto an Eccleſiaſticall office in Gods worſhip, according to the ancient cuſtome both of Biſhops, and inferiour Miniſters, in the adminiſtration of the Sacraments; and alſo of perſons baptized. when by Baptiſme they become holy votaries vnto *Chriſt*; 3. A commendable representation of *Sanctitie*, by the colour of *White*, agreeable both to the example of Scripture, and praſtiſe of Antiquitie in the ſame kinde; 4. A profitable vie thereof, and without ſuperſtition, to put Miniſters in minde of their *Morall* duety; 5. and laſtly, That the fierce and factious oppoſition, to the vie of the *Surplice*, doth worke nothing but *Schiſme*, *Scandall*, and a great preiudice againſt the liberty of Chriſtian Churches. Wee, vpon theſe conſiderations, ſtand confident, that every Miniſter, who is not peruciſly carried with the impetuouſneſſe of a peeuith affection, may hereafter bee perſwaded to leaue this Veſture out of his needleſſe controuerſies, and contentions; and in his *Ministeriall Office* and *Function* to put it on,

## CHAP. II.

*Our defence of the second Ceremonie, which is the  
Signe of the Crosse, used after Baptisme.*

*The Accusations, which  
use to be made against this  
Ceremonie, by the Non-  
conformists, are, that it is*

1. *Contrary to the second  
commandement.*
2. *Derogatorie to the holy  
Sacrament of Baptisme;  
in diuers respects.*
3. *Papishly abused.*
4. *As ill as Crossing of the  
brest, &c.*
5. *A Relique of superstition.*
6. *An invention of hereticks,*
7. *Superstitious, euen accor-  
ding to the intention,  
wherein our Church pro-  
fesseth a use it.*

## SECT. I.

*Their first Accusation is, that the use of the Crosse is  
contrary to Gods Commandement.*

*Every making of an Image or similitude in religious use, which is  
not commanded by God, is forbidden by the second Commandement.  
But the signe of the Crosse in Baptisme is such a similitude. The  
Major preoued; because that the Commandement is expressly thus:  
Thou shalt not make to thy selfe any graven Image, or any similitude.*

M. Gaf.

M. Nic. and

M. Lang.

*Our Answer.*

**W**E say, that the Image or Similitude, forbidden  
in this Commandement, is an Image or Simi-

*litute* representative, that is to say, vſed for an outward reſemblance and deſcription of the Godhead; wherwith the *ſigne of the Croſſe* at Baptiſme hath no affinity or ſimilitude.

*Their Reply.*

M. Gol.

*The commandment is with an abſolute prohibition of man his making of any Image, or ſimilitude in the ſervice of God.*

*Our Answer.*

In this you teach vs a new piece of Catechiſme, neuer heard of before.

SECT. II.

*Their Replie.*

M. Gol.  
Caluin, in  
Exo. 20. 8.

*So doth M. Caluin interpret it: [ Iam tenendum eſt, duas eſſe mandati huius partes; priore vetat erigi ſculptile, aut ullam Similitudinem: ] We muſt obſerue that there are two parts of this commandment, in the firſt God forbiddeth the erection of any carved thing, or any ſimilitude.*

*Our Answer.*

So you ſay, *M. Caluin* doth interpret this Commandment; but if you will giue any other man leaue to interpret *M. Caluin*, he will readily tell you, that he, by this part of the Commandment, excludeth thoſe Images and ſimilitudes only, which men erect for a kind of representation of the God-head. This appeareth by his owne phraſes, firſt; *Negat igitur ( hoc præceptum ) in toto mundo reperiri veram Imaginem Dei.* This Commandment (ſaith he) denyeth that there is to be found in all the world any proper Image of God. Secondly, ſhewing, that this precept was giuen for the condemning of the worſhips, vſed among the Gentiles: *Qui in omnia Creaturarum pu-*  
*labant*

Caluin in the  
place alledged.

*tabant Deum representari. Who though he saith he) that God was to be represented in the forme of Creatures. Thirdly, he saith; Affingere Deo imaginem per se impium est, quia hac corruptela adulteratur eius maiestas, & fingitur sibi dissimilis. That is; It is an impietie to saigne an Image of God. And yet againe; Et sane nimis indigna est deformitas, Deum facere similem Ligno vel lapidi: It is a vile deformitie to make God like unto wood or stone.*

All which sentences condemne onely the representatiue Similitude of God: and not without good reason: for if the words of the Commandement should bee taken absolutely, as you inforce it, then away with all Art of Caruing, and painting of any figures or similitudes: which opinion, in the iudgement of *M. Calvin*, is at the least foolish; for thus he saith. *Quod quidam stultie putarunt hic damnari sculpturas, & picturas quilibet, refutatione non indiget, &c.* It seemeth therefore that this Obiectior, in so expounding of *M. Calvin*, (as the man that could not see wood for trees) had his eyes so fixed vpon these words of the Commandement onely (to wit) *Images* and *Similitudes*, that hee could not see the works of Gods Commandement, that is, the *Similitudes* and *Images* themselves; namely, of *Cherubims*, *Lions*, and other Creatures, which God himselfe commanded to be represented in his *Tabernacle* (as afterwards hee ordained the *Brazen serpent* to bee erected in the wilderness;) all which were appointed by God himselfe, for *Ornament*, *Decencie*, and *Signification*, respectiue; but not either for any personal representation of God, or else diuine worship.

Calvin ibid.

Exod. 37. &amp;c.

Num. 31. 8. .)

For there are two things, which are forbid by this Commandement. 1. *Representation* of God by an *Image*, 2. *Adoration* of any *Image*. The first, by the first part of this

Zanch de Re-  
demp.exp.of  
this command-  
ment.

this Commandement [*Non facies, &c.*] *Thou shalt not make to thy selfe any grauen Image, &c.* The second, by the words following, [*Thou shalt not bow downe to it, nor worship, &c.*] which point Zanchius, another of your Witnesles, doth expresse at large.

### SECT. III.

*Their second Accusation against the Signe of the Crosse, about the administration of Baptisme, is, that it detracteth from the perfection of the Sacrament of Baptisme; and that in diuers respects.*

**I. Respect is, because it is vsed as an addition vnto Baptisme.**

M. Gol

*The signe of the Crosse is imposed as an addition to Baptisme, and in the very act of Baptisme, the Minister saith, [W receive this child into the Congregation of Christ his Flocke, &c.] which sheweth it to be vsed as a substantiall part of Gods worship.*

### *Our Answer.*

It is no tolerable disposition in a child, that will admit a suspicion against his mother, contrary to both the manifest protestation of her meaning, yea and also her expresse Construction of the very words that are here objected. First she professeth and protesteth, saying:  
*"The Church of England, since the abolishing of Poperie, hath euer held and taught, and teacheth still, that the signe of the Crosse vsed in Baptisme is no part of the substance of that Sacrament: for when the Minister, dipping the infant in water, or laying water vpon the face of it, (as the manner also is) hath pronounced these words [I baptize thee in the name of the Father, and of the Sonne, and*  
 "of

Constit.  
Can. 30.



" of the Holy Ghost ] *The Infant is fully Baptized ; so as*  
 " *the signe of the Crosse, being afterwards used, doth nei-*  
 " *ther adds any thing to the vertue or perfection of Baptis-*  
 " *me ; nor, being omitted, doth detract any thing from the*  
 " *effect and substance of it.*

We come, in the second place, to the tenour of the words that are objected, whereof the Church hath given  
 " vs her plaine and direct meaning, saying ; *It is apparant* In the same place.  
 " *in the Communion Booke, that the infant baptized is, be-*  
 " *fore it be signed with the signe of the Crosse, receiued by*  
 " *the vertue of Baptisme into the Congregation of Christ his*  
 " *Flocke, as a perfect member thereof, and not by any power*  
 " *ascribed vnto the signe of the Crosse. And indeed, the*  
 Tenour of the words themselves can admit no other in-  
 terpretatiō, which the Minister, in preparing to make the  
 " *signe of the Crosse, uttereth in this maner ; [We receiue this*  
 " *child into Christ his Flock ;]* evidently signifying, that the  
 child, now baptized, is by Baptisme already incorporated  
 into the mystical body of *Christ*, which is his Church ; &  
 therefore is pronounced by the Priest, not in *fieri*, but in  
*facto esse*, (as the Schoole speaketh) to bee publickly Re-  
 ceined into it ; and to be acknowledged as a visible mem-  
 ber thereof : for this whole clause is fully distinct from  
 the words following, [ *And do signe him with the signe*  
 " *of the Crosse in token that hereafter he shall not be ashamed*  
 " *to fight manfully, &c.* ]

Marke here, I pray you, that the *signe* is called a [ *To-*  
*ken that hereafter hee shall not be ashamed.* ] Consider with  
 your selves, whether any could interpret that, which is  
 called a *Token* of a duty to be practised afterward, to be a  
*signe* of Baptisme it selfe, which was already actually per-  
 formed ; except either his mind had bene preoccupied  
 with notable preiudice, or else his affection peruerced  
 with some extreme lust of Contradiction.

## SECT. IIII.

*Their second Reason, to make the signe of the Crosse derogatorie from Baptisme.*

Abridg. Line.  
PAGE 41.

*It is usually made, whilst that the words of Institution, are in pronouncing. Ergo, &c.*

## Our Answer.

This is no more, in effect, than for vs to say; Some ignorant ones ( if there are any such ) have transgressed the Ordinances of the Church by vsing the *Signe* ( as you imagine ) contrary to our acknowledged direction, and profession thereof: and the Non-conformists do as willingly transgresse the same Ordinances, by not vsing them at all. If therefore the former sort of Ministers ( as indeed they must needes be ) are reproouea- ble; the Non-conformists cannot bee altogether excusable.

But yet, that wee may suppose that some such prepo- steros Ministers may bee found, it would be, notwith- standing, your parts either to reforme them, if they be tractable; or, if refractary, then to informe the Church against them: so might both you haue lesse cause to bee offended by them, and we by you.

## SECT. V.

*Their third Reason, to make the signe of the Crosse, de- rogatorie to Baptisme.*

Abrig. Line.  
PAGE 41.

*The same may excuse the Papists, who vse it before Baptizing, as we do after; may it is worse after Baptisme then before, because it is nearer the error of them, that held Episcopall Confirmation to be a perfection of Baptisme.*

## Our Answer.

The Fathers indeed vsed the *Crosse*, immediately before *Baptisme*, as the *Centurists* haue proued out of *Ori-gen*, *Cyprian*, and *Tertullian*: whereof we reade also in *Basil*; where he placeth this amongst the Apostolical Traditions. They might haue added *Arnobius*, and *Augustine*. Accordingly there was brought in *Exorcisme*, and *Insufflation*, now practised by the Papists (yet in a farre different straine from the Custome of these holy Fathers, as namely) to *drive away Diuels*, not onely out of the bodies, but euen out of the soules of *Infants*. The which power they likewise ascribe to the *signe of the Crosse*, as it is a Sacramentall Ceremonie. But our Church to the end that shee might remoue this point of Superstition, hath wisely ordained, that the *signe of the Crosse* should be vsed *after that Baptisme* is fully ended: yet notwithstanding is shee here calumniously traduced by you, as worse then the *Popish*. *Lingua quò vadis?* what shall we call this malady, whereby our Church, if shee Symbolize with *Papists* but so much as in a *Surplise*, is accounted *Popish*, and *Antichristian*? and if contrarily shee alter that vie of the *signe of the Crosse*, to the end that shee may crosse and controll the Superstition of *Papists*, yet euen then also is shee censured to be, yea, worse then *Papisticall*? How fitly doe such obiectors exemplifie those wayward and vnttractable Children, mentioned in the Gospell, whom neither *weeping nor piping* could please, or still?

As for your Reason, taken from the superstitious opinion of Romists, concerning *Confirmation*, it is not worthy the repeating. For our Church teacheth not that *Confirmation* is a perfecting, or confirming of *Baptis-*

Cent. 3 pag.  
115. num 10.  
Basil. lib. de  
Spirit. ca. 17.  
Arnob. in Pisl.  
81.  
Aug. in Pisl 69.  
Bellar. l. 1. de  
eff. et Sacra.  
cap. 10. §.  
Nota 3. &  
ca. 31. §. 1.  
Proposit.

me, but onely of the parties baptized; by calling them to a personall profession of the faith, which their Godfathers and Godmothers (as it were their Guardians) did in their Infancy promise should be by them performed.

To conclude; our Church, placing the use of the *Signe of the Crosse* after the end of *Baptisme*, to remove the superstitious opinion, which the *Papists* had thereof, in their abuse of this *Signe* immediately before *Baptisme*; you may now (if it please you) compare this alteration and your objection, concerning *Confirmation*, in (as you call it) *nearenesse of error*: and then let that man among you dispute, whether an error in *Baptisme*, be not nearer unto the Corrupting of the Sacrament of *Baptisme*, then to the Corrupting of the doctrine of *Confirmation*, which is out of *Baptisme*, who doubteth whether a wound in the head, or in the heele, may more nearely endanger the health of the braine.

#### SECT. VI.

*Their fourth Reason, why the Signe of the Crosse in Baptisme may be said to derogate from the perfection thereof.*

Abridg. Linc.  
pag. 41.  
M. Gol.

Yea but it is said to be a Token of the profession, which the child must make in the spirituall combat, Ergo, this being a proper end of *Baptisme* is used as a part of Gods worship in *Baptisme*.

#### Our Answer.

This Argument is as loose and lanke, as the former; for *Baptisme* is in it selfe a Token and *Signe* of a Covenant and stipulation between man & God: but this *signe of the Crosse*, appointed by man, is onely a Token of protesta-  
tion

tion betweene particular men, the members of the Church of Christ (which is the congregation of Christians then assembled) and the Church it selfe.

Besides, *Baptisme* is a *signe* of Regeneration, that is, *Gratia collata*, of Grace conferred by the Spirit of God: but the *Crosse* in the fore-head is onely a *signe* of mans constant profession of Christianitie, which he ought to haue amongst them that are the enemies of the doctrine of the *Crosse* of Christ; which are two distinct and farre different ends.

Thirdly, I could not but maruaile, that you should therefore exclaime against this *Signe*, because it is vsed as a *Token* of Christian profession, especially if you were acquainted with your owne learned Witnesses, who taught their Readers, both to obserue and approue: First, that the vse of the *Crosse*, in the primitiue Church, was (thus Chemnitius) a *profession, and commonesaction of beliefe in Christ crucified*: Secondly, that this kind of *Testification* (thus M. Jewell) is not to be disallowed: Thirdly, that it was vsed to the end, that *Thereby the persons Baptized* (thus P. Martyr) *might testifie their faith*. All which, and much more will appeare, for the iustificati- on of this *Token*, when we come to answer your leuenth Accusation, where you shall heare Zanchie affirme, that this vse of the *Signe of the Crosse*, to testifie that wee are not asbamed of Christ crucified, is not to be disliked.

Chemnitius  
vide infra:  
sect. 12.

B. Jewell Ibid.

P. Mart. Ibid.

Zanch. Ibid.

## SECT. VII.

*Their fift and last Reason, why the Signe of the Crosse may seeme to bee made an essentiall part of the Sacrament; and consequently a derogation from the perfection thereof.*

Abridg.Linc.  
pag 41.  
M. Gof.  
M. Hy.

*But understand, that the last Canons doe adde, that by the Signe of the Crosse, the childe is dedicated to the service of Christ; now some of these are the proper ends of Baptisme: Ergo, not to bee ascribed unto mans additions.*

*Our Answer.*

Akthough the word *Dedication* might be drawne by the generalitie of the signification to another sence than the Church did intend, because of the doubtfull ambiguity which is in it: yet you ought to consider, that some mens Wits are given to iudge of words by the sound, and not by the sence. But if you will be in the number of those cleane creatures, which doe divide the hoofe, and chew the cud, you will easily distinguish, and discern, that there is a two-fold (we speake onely of the Humane) *Dedication*; one *Declarativa*, which is by way of *Protestation*; the other *Consecrativa*, by *Consecration*.

This distinction may be inlightned by example. If a man, who is piously devoted, doth build an Oratory or Chappell for Gods worship, which he doth lequester by Vow and Promise, from the common vse, and lastly assigneth it vnto the service of God; this is called a *Dedication*, by *Protestation*. Afterwards, for a more solemne appropriation thereof to the worship of God, the Episcopall *Consecration* is required, to the end that by prayers and other religious Rites, that place may be publicly

liquely *Dedicated* to the same service; this is *Dedication* by *Consecration*.

And how much more may this distinction take place in the case now in question? For, by the formall words of the institution of *Christ*, the childe is *Dedicated* vnto God; by *Consecration* in *Baptisme*, which is a Sacrament of Grace; but the *Dedication*, which is signified by the *Signe of the Crosse*, is not by any proper *Consecration* vnto God, or *Token* of grace received from God, by such a *Signe* made: but onely of a declaratiue *Token* of duety, which afterwards the person baptizd ought to performe, concerning his constant and visible profession of the Christian faith. The summe of all is, that the difference betweene the *Dedication* by *Baptisme*, and by this *Signe*, is no lesse than a Sacramentall Stipulation with God, and a Morall representation and protestation vnto man.

#### SECT. VIII.

*Their third Accusation against the Signe of the Crosse, is from the Popish abuse thereof.*

The *Signe of the Crosse* is notoriously knowne to be abused to superstition and idolatrie by Papists; for both *Stapleton* and *Bellarmino* make it the speciall *Badge* of their *Idolatrous* religion, ascribing to it the miraculous effects of driving away diuills, expelling diseases, sanctifying the persons that are marked with it; and that which they worship (cultu latria) which is the very same kind of worship, which they give vnto God.

Abridg. Line.  
Page. 19.

Cullen Ench.  
c. 13. fol. 426.

#### Our Answer.

But our Church; vsing that *Signe of the Crosse* with no such *superstition*; either by vsing it as a speciall *Badge* of any *Idolatrous Religion*; or by ascribing vnto it any  
miraculous



Constit. can.  
30.

miraculous power of driving out diuels; or of curing Diseases; or by sanctifying persons, that are marked therewith; or yet by offering the worship of *Latria*, yea or so much as *Dulia* vnto it: And contrariwise professing, "that she hath purged (his *Signe* from all *Popish superstition and error*; and to use it onely as primitiuely it "was used, that is, onely as a *Token*, whereby there is protestation made of a future constancie in the profession of Christianity. You your selues could not but discern hereby as great a difference betwene the Church of *England*, and the Church of *Rome*, as betweene religious deuotion, and blind superstition; light and darkness; *God* and *Belial*.

See above,  
Part. 1. cap 6.

I passe oner the maine Argument, taken from the former *Abuses* and *Scandall*, which are said to be occasioned by this *Signe*; because I will not trouble my Reader with needless repetitions of that Answer, which hath more then once beene given to this kind of Objection.

#### SECT. IX.

*Their fourth Accusation against the use of the Signe of the Crosse about the time of Baptisme, is from the consequent Licence of ordinary Crossings of the body in other parts, and upon other occasions.*

M. Row, and  
others.  
Abridg. Enc.  
pag. 17.

If crossing upon the fore-head bee lawfull, then that which is lesse ill is lawfull, viz. the crossing upon the breasts &c. which is the manner of the *Papists*.

#### Our Answer.

I perceiue, that if we had no other Advocates to pleade our cause against the *Papists*, than such Objectioners,

icēors, then might the *Papists* prelude of a victorie; not so much by their owne strength, as by your imbecillity. For it had bene an easie matter for you to haue answered the *Papists*, by telling them that there is a great difference betweene the manner of *Protestants crossing the foreheads* of Infants, and the *Papists crossing their Breasts &c.* because euen (if there were no other oddes) the practise of the *Protestants* is ioyned with an interpretation of their meaning, shewing to what end the *Crosse* is vsed; namely, in a Morall Token of Christian "courage, that the child *shall not be ashamed of the Crosse of Christ &c.* which declaration, of the godly vse and end thereof, may be a sufficient instruction vnto the people, to free them from that *superstition*.

But the other kind of *crossing the breast*, practised by *Papists*, without any words of interpretation to manifest their meaning (except it be to nourish their superstitious confidence therein) may easily draw ignorant men into some Idolatrous conceits. As it is a farre greater safety and security for a Trauellour, passing through any Defart, to reade written on \* Marble Stones, or Pillars in a High-way (according to the custome of some Countreies) the direct path from Citie to Citie, than if he shall be left wholly vnto his owne imagination, voyde and destitute of any direction. Otherwise, if that the people were fully instructed in the right vse of *Crossing their breasts*, according to the primitive vnderstanding thereof, to keep themselves in a Christian moderation; this also could not be iustly excepted against: whereof wee are to speake in the 13. Section.

Statuz Mercuriales.

## SECT. X.

*Their fift Accusation against the Crosse, vsed in the time of Baptisme is from the pretended Author thereof; whom they name to haue been Valentinus.*

M. Hy. &  
M. H.  
Iren. li. i. c. i.

*Irenaus saith, that the Heretique Valentinus was the man that first advanced the Crosse to any religious vs.*

*Our Answer.*

Math. 10. 38

Math. 2. 21

Sooner shall you bee able to extraſt Lead out of a Marble-stone, than to draw any such saying, yea or sence, out of *Irenaus*. This Father, discovering the hereticall Ipeculations of this grand *Heretique Valentinus*, among others, reckoneth his opinion concerning that *Crosse*, whereof he speaketh; which sometimes hee called *Stavros*, *Crux*; and sometimes *Horos*, *terminus*, attributing thereunto a double vertue, one *Confirmativa*, that is, of *confirming* and strengthening a Christian in his profession; the other *Disiunctiva* that is, of *dividing* and separating him from the world. The first vertue *Valentinus* gathered out of the words of Christ, *Hee that taketh not up his Crosse and followeth me, is not worthy of mee*: signifying, that the *crosse* doth establish a Christian, and ioyn him vnto Christ, in following him: The other *disiunctive* vertue he collected out of that speech of Christ, *He hath his fanne in his hand, and will purge his floore, and gather his Wheate into his Garner, but the Chaffe will be consume in unquenchable fire*; noting, what the nature of persecution is, namely, to separate and distinguish the faithfull Professor, from the Hypocrite. In all this, here is not any mention, or meaning at all, *Vel ligni, vel signi Crucis*; either of the *Wood*, or of the *Signe of the crosse*, but

but onely of the persecution of Christians, for the name of *Christ*; which *Christ* himselfe called a *Crosse*. This is most euident by the verie place of *Irenaus*: For first, Christs words, alledged by *Valentinus*, concerne euery Christian man, To take vp a *Crosse*; but not that where-vpon Christ did suffer, for then the words of Christ should haue stood thus; *Except a man take vp [ crucem meam ] my Crosse &c.* Which were to make euery true Christian a *Simon of Cyrene*, who was compelled to take vp Christ his *Materiall Crosse*. But the words are these; *Mat. 17/32. Qui non tollit crucem suam: He that taketh not up his Crosse*; that is, his owne *Crosse* of suffering persecution for the name of Christ, (whensoever occasion shall require) *cannot be accounted the Disciple of Christ.*

This meaning of *Valentinus* is yet more manifest by the second vertue of that same *Crosse*, which hee calleth *diuisiua*, that is, a power of diuiding; in which respect Christ did call persecution [*Ventilabrum*] a *fanne to winnow*, and seuer the chaffe from the wheate. Now *Valentinus* (saith *Irenaus*) *Ventilabrum illud crucem interpretatur; Doth interpret that fanne to be the Crosse*, whereof he spake. Who then can be so silly, or senselesse, as not to discern, at the first sight, that this *Fanne* doth signifie no other *Crosse* than persecution?

## SECT. XI.

## Their Reply.

There was some cause, why *Irenaus* did reprehend the Heretique *Valentinus*, whom hee reproveth, saying (*Talia enim &c.* Such things the *Valentinians* speake, seeking to apply the good speeches of Christ vnto their owne wicked Inuentions.) Therefore the words of *Valentinus* had some euill meaning concerning the *Crosse*.

## Our Answer.

The reproofe, which *Irenaus* useth against *Valentinus*, doth more fully convince you of an egregious abuse of your Authour, because *Irenaus* doth plainly iustifie the former sayings of *Valentinus*, concerning the *Crosse* of perlecution, calling them *Bene dicta*, Good sayings, (and how shall they be otherwise, beeing the very words of Christ himselfe?) but hee condemneth onely the application of those sentences, saying of the *Valentinians*, [*Bene dicta adaptare cupiunt hijs, quæ malè sunt ab ipfis inuenta*] That they did apply those good sayings vnto their own wicked inuentions, namely, to that *Pleroma*, that is, (according to their owne Interpretation) vnto God, but yet such a God, as those Heretikes had moulded in their own phantasticall braines; farre differing from the infinite, and absolute nature of God. Wherefore, vpon due examination of the testimonie out of *Irenaus*, grounded vpon the words of Christ, you may, by your Obiection, as well make Christ as *Valentinus*, the first Inuentor of the *Signe of the Crosse*.

hb. 2. cap. 1.

## SECT. XII.

*Their sixth Accusation, against the Signe of the Crosse, is, because (as is pretended) the Hereticke Montanus was the first Countenancer thereof among Christians.*

M. Hy.  
Cent. 3. cap. 10.  
nu. 57.  
Tert. de coro.  
milit.

*That Montanus gave it first credit amongst Christians, the Centurists seeme to affirme, saying, Et quidem Cereemonias mutuatas a Montanistis induxit Tertullianus, & auxit: vt vnctionem externam, signum crucis, oblationes pro defunctis, quas consuetudines fateretur non esse institutas in sacra Scriptura.*

## Our Answer.

Nor, that *Montanus* may bee said to have beene a more continencer of the *Crosse*, than of threefold dipping in Baptisme, which *Tertullian* (being then a *Montanist*) did there mention, following *Montanus* in the observation of such Rites, which had beene used of Orthodoxe Fathers, before ever *Montanus* was born, who lived about the yere 173. But some of the *Ceremonies*, which together with the *Crosse*, are related in that place of *Tertullian*, were long before that mentioned by *Irenaeus*, *Iustin Martyr*, and *Ignatius*. There is nothing more easie than defamation, by calling any child a bastard; especially, when it doth not certainly appeare, who was the right Father thereof: yet what need such ialousie in this Case, concerning the Father of this *Signe*? may it not be sufficient for vs to know infallibly, that the Mother was an honest woman? for such was that ancient Church of Christ, wherein the *Signe* of the *Crosse* was first used & practised; as we are bound to proue, in the Section following.

Euseb. hist. li. 5.  
cap. 1.

## SECT. XIII.

Their seventh and last *Accusation*, against the *signe* of the *Crosse*, is, because of the superstitiousnesse, which ancient Fathers are pretended to have had therein.

The Canons professe to use and esteeme of it as the Fathers of the Primitive Church did; but sundry of them put holinesse in it, and wrote of it very superstitiously. Some, telling vs that it was a terror against Devils, attributed a power therunto of working miracles: afterwards it was used in Italy (in *signum salutaris expeditionis*) whence it tooke then the name of (*Cruciatia expeditio*) such as some record that *Constantine*, and *Theodosius* had taken up before. What

Abridg. Line.  
pag. 41.  
M. Hy.

shall we say, but that the Crosse hath bene as superstitiously abused by the Fathers, as by the rankest Papists, saying that Papists haue ranked it with Diuine worship, and so bestowed more honour vpon it then euer the Fathers did afford it? but the Church of England, Can. 30 doth professe to maintaine it in the same use which it had with the ancient Fathers; therefore it must needs follow, that the Signe of the Crosse is superstitiously used.

Our Answer.

If I should note any man to bee as ranke a Traitor, as euer was Rebelle in Ireland, SAVING THAT he doth acknowledge his due obedience vnto the King, would nor any thinke, that I bewrayed thereby both malignancie, and folly? And how doth this differ (I pray you) from your censure of the Fathers, noting them to haue as much abused the Signe of the Crosse, as the rankest Papists; Saying that they did not bestow diuine worship on it? Howsoeuer the matter goe, wee must iudge the Fathers, by your Censure, to haue bene superstitious. But it would haue become the children of those ancient Fathers to haue acknowledged that Orthodoxe sence in their writings which Protestant Diuines, of principall note, and your owne Witnesses haue obserued.

There was indeed often mention made among the ancient Fathers of the Signe of the Crosse, but Chemnitius willeth you to marke what kinde of Signe it was. In the Primitiue times (saith hee) there was not any Image or figurature of the face of man, hauing his armes spread out and nailed to the Crosse; but in the daies of Tertullian, and afterwards the Christians did fashion a Transuerse figure, as it were a Crosse, and did Signe themselues: but this was not a signe for worship or Adoration, (non enim in e aliquid subsistens erat) for there was not any thing really subsis-



gent in that signe, but it was only [*professio & cōmonefactio*], a profession and remembrance that they should beleue in Christ Crucified, and put all their hope and confidence in him; Thus farre Chemnitius, to let vs vnderstand the integrity of Antiquitie, in this point, because there cannot be the like superstition in the Crosse, as it is a *signe Transient*, which there may be in it, as it is *permanent*.

Secondly, Zanchie, distinguishing of the Histories concerning Images, some he calleth *true*, and some *fabulous*: and in the *true*, obserueth, that *Things* (Speaking of the Signe of the Crosse) were not then turned into superstition, which were tolerable (saith hee) in those times, when as there was no such danger of Idolatry. After he confesseth, that At the signe of the Crosse, the Diuell was repelled; yet not by power or vertue of the Crosse, but by faith in Christ crucified, euen as grace is conferred upon vs by the Sacraments, not through the power of the Sacraments, but by our faith in Christ crucified, whereby we receiue those Sacraments; but Papists attribute an efficacie vnto it [*ex opere operato*] euen by the power of the signe. And lastly, speaking of the principall cause of the Signe of the Crosse in the forehead, addeth, saying; [*præcipua causa, & ea non reprobanda*] the chiefe reason (which we may not disallow) was to testifie that they were not ashamed of Christ crucified. So he: whereby you see, he freeeth the ancient Fathers from the imputation of Superstition, and approueth the reason of their Vse of the Crosse, in token that they should not be ashamed, &c. Which reason our Church hath expressly specified, as the onely and sufficient cause, why she hath retained the Vse of this Ceremonie.

P. Martyr, dissenteth not from the former Witnesses so much almost as in Syllables; & afterwards iustificieth the placing of the Crosse in Banners, Coybes, and Crownes

De Redemp.  
l. 1. de Imag.  
pag. 402.

Loc. com.  
pag. 112.  
So alio Jewell  
pag. 172.

of.

of Kings and Emperours, which (saith he) was done without any Superstition, to testifie that they defended the Christian faith.

Pol. eccl. l. 1.  
ca. 11. p. 119.  
& 123.

Zepperus reckoneth many Ceremonies which had bene anciently vsed in Baptisme, and among others the Signe of the Crosse, and exorcisme, which he calleth superstitious; but yet confelleth that they were vsed in thole ancient Churches [ nulla cum superstitione ] without all superstition, being voyde of opinion of worship, merit, or necessitie, but in a good intent thereby to gaine more reuerence and admiration vnto this diuine Sacrament, and to exercise the deuotion of mens minds in the celebration thereof: vntill at the length they grew to that height of impietie and superstition which is to bee seene in the Church of Rome at this day.

Probl. p. 176.

M. Perkins, although hee acknowledgeth not any further Antiquity of the vse of the Crosse in either Sacrament beyond the 400. yeere after Christ, yet doth he confesse; first, that *Crux transiens apud puriorem ecclesiā communiter in usu fuit, non Crux permanens*: The transient signe of the Crosse was in common vse in the purer Church ( meaning the signe done suddenly with the finger ) but the signe of the Crosse in any mettall not till 400. yeares after Christ. Secondly, that for the first 300 yeares after Christ ( which hee calleth the purer Church ) it was vsed as a signe of the externall profession of Christian faith. Thirdly, that miracles were done of God at the signe of the Crosse, that had ioynd vnto it a manifest or at least a secret inuocation of the name of Christ crucified: so that the vertue was not to bee imputed vnto the signe of the Crosse, but vnto the faith of the worker and inuocation of Christ. Much time would not suffice to reckon vp the Testimonies of Authours who haue iustified the ancient Churches in the vse of the Crosse. Therefore because Bishop Teuill hath discouered this matter

ter at large, I have reserved his Testimony for the next Section. Hitherto of our severall Answers vnto your particular Accusations.

## SECT. XIII.

*Our Confutation of the Non-conformists Detractions,  
against the use of the Signe of the Crosse,  
by their owne Witnesses.*

I wish that this whole cause may bee determined by him, vnto whose iudgement you do often appeale, in the whole question of *Ceremonies*; and whose name wee acknowledge to bee most worthily honourable in the Church of Christ.

Bishop Jewel therefore doth expresse his iudgement, as followeth: *The signe of the Crosse, I grant, was had in great regard, and that we rather both for the publique reproach & shame that by the common iudgement of all the world was conceived against it, & also for the most worthy price of our redemption, that was offered vpon it, (which he speaketh of the practise of Christians, before the dayes of Constantine; & then, after the application of the example of the Emperour Constantine, concerning other Princes, hee addeth) Euen so Christian Princes, at this day use the same Crosse in their Armes, and Banners, both in peace and in war, in token that they fight vnder the Banner of Christ. Last of all, whereas M. Harding saith, that the Professors of the Gospell cannot abide the signe of the Crosse, Let him vnderstand, that it is not the Crosse of Christ, or the signe thereof, that we find fault withall, but the superstitious abuse of the Crosse God be thanked, that they, whom M. Harding condemneth, haue bene able not only to abide the signe, but also to take vp their crosse, and to follow Christ, and to reioyce and triumph in the same. Do you not now perceiue what a large & sound lecture*

Jewel. art. 4.  
pag. 171. of  
the last Edition.

Jewel Ib. pag.  
372.

this admirable Doctor in Gods Church hath read vnto you, and in how many points your gain saying of the vse of this *signe* is confuted?

First, *Bishop Iewell* approueth of the *signe of the Crosse*, as it is made a *significant Token* of Christian Constancie in *Banners*; which you will not abide to haue place in the Appendice vnto the ministration of Baptisme.

Secondly, he alloweth the ancient vse of the same *signe* at the time of Celebration of Baptisme, notwithstanding the execrable *abuse* thereof in the *Romish* Church; which you vrge as a necessarie Cause, to haue it vterly abolished.

Thirdly, you commonly alledge, & that not without some ostentation, a multitude of Diuines, as (albeit in Titles, rather then in truth) Aduersaries to these and all such kind of *Ceremonies*: Notwithstanding he bringeth in the Consent of holy men and Martyrs (that is, Witnesses of the faith of Christ,) who vndergoing the *morall Crosse* (which is persecution, euen vnto Martyrdom it selfe) were also witnesses of the lawfulnessse of this *Ceremoniall signe* of the *Crosse*: so that you can haue small Cause to account your suffering for Contradicting this *Ceremoniall Crosse*, the *morall crosse* of Christ.

Fourthly, the same godly Bishop noteth these Martyrs to haue admitted of this *signe of the Crosse* (that I may so say) *iam flagrante delicto*: euen when the *abuse* of Popish superstition and Idolatrie was at the height, and when in detestation thereof, they yeelded vp their dearest hues vnto Christ, which notwithstanding in your Conceits cannot be vsed without *superstition*, euen now, when superstition is banished.

Wherefore the Argument (wherewith I will conclude this part of Confutation) standeth strongly against

gainst you thus. Seeing that the vse of the *Crosse* was (as hath beene confessed by your best witnesses) void of *superstition in purer Antiquitie*, the same (notwithstanding the former *abuse* by *Papists*) may bee practized in our Orthodoxe Churches with like sinceritie. The reason is euident, because there is the same possibilitie of reforming of an *abuse*, that there is of correcting an error. As therefore our Church hath by the mercie and grace of God, purged her selfe from the erroneous opinion of *Popery*, and now defendeth the Primitiue Catholique truth, concerning the *signe of the Crosse*; so may shee as well bee thought to haue abandoned the *superstitious* practise of *Poperie*, and to haue reduced this *signe* vnto her primitiue lawfull vse: whereof *M. Bucer* laid (euen in the first time of the reformation of religion, when as yet the *signe of the Crosse* was *Idolatrously abused* by *Papists*) that it might haue, among the truely-professed, a Christian vse: *Hoc signum, &c. This signe* (saith hee) *not onely because it is most ancient, but also for that it is plaine, and for a present admonishing vs of the Crosse of Christ, is neither vndecent, nor vnprofitable*. Whereunto might bee added the consonant iudgements of *Chemnitius*, *P. Martyr*, *Zanchy*, and others: but I hasten to the third *Ceremonie*.

Bucer, in Censur. ordinat. Eccles. cap. 12.

## CHAP. III.

*Our particular defence of the Innocencie of the Third  
Ceremonie, which is the gesture of Kneec-  
ling at the receiuing of the  
holy Communion.*

## SECT. I.

**T**H E Non-conformists enlarge themselves, in this Argument; seeking to oppugne it by all the vehemency, and violence of affection that they can: but, when their Exceptions, and Accusations shall bee thoroughly discussed, they will perceiue (I hope) that they haue not beene more hote in their Zeale, then cold in their Reasons; whereunto I now proceed, according to my former methode, both *Answering*, and *Confuting* their *Accusations*, against this *Gesture of Kneeling*.

## SECT. II.

*The first Accusation, vsed by the Non-conformists, against  
the Gesture of Kneeling, at the receiuing of the  
B. Sacrament, is from the example of  
Christ and his Apostles.*

That which is contrary both to the example of Christ, in the first Institution, and also to the example of the Apostles, and primitive Church successively; and that which is against the intension of Christ, being in it selfe Idolatrous, must needs be abolished, as unlawfull. But such is the Gesture of Kneeling, in the receiuing of the Eucharist. Ergo, it is to be changed.

M. Hy.  
M. Hi.

## Our Answer.

Here are almost, *Tot media quot verba*: and therefore you are to be intreated to resolve your confused *Prosyllogisme* into severall parts, for our more plaine and expedite course, in this our dispute. Beginne at the first point, by examples.

## SECT. III.

*Their first Instance in the Example of Christ.*

*We are to imitate Christ and his Apostles; but Christ did minis-* Abridg. Line.  
*ter it sitting at the Table. And is it not wicked (aith one) not to* p. 56. & p. 57.  
*imitate his doings, of whom it is said, that he did all things well?*

## Our Answer.

*Christ, doubtlesse, did all things well: but you doe not well,* by abusing the example of Christ, to prove a necessitie of the *imitation* thereof. This I make bold to affirme, and I hope not without good grounds. First, by Reason.

## SECT. IIIL.

*Our first Reason; for Confutation of the Non-conformists former Assertion.*

When we come to enquire the strict manner of Christ his *Gesture*; out of the Evangelists, we heare S. *Matthew* Math. 26. 10. 1  
saying, ἀνέκλιτο; and S. *Marke*, ἀνέκειμενον αὐτῶν; that is, Mark 14. 18.  
(as *Caluin* and *Beza* render it) *discumbentibus illis*: It is  
not \* καθήμενον, or καθίζοντων; that is, *Sitting*; but ἀνέκειμενον, \* Of καθήμενον;  
which may be as well, *Lying downe*: and the Euan- or καθίζοντα.  
gelist S. *Iohn*, concerning Christ saith, ἀνέκειτο αὐν καὶ αὐτὸν  
that is, *liecfeild downe*, or (if you will) *laid himselfe* Joh. 13. 22.  
downe.



Ioh. 13. 23.  
Bar. Tom. 1.  
pag. 198 &  
pag. 100. he  
bringeth for  
the most part  
things cited  
out of a booke  
call'd, Liber  
Ritualis.

downe, as the same Euangelist (vsing the first word, faith concerning S. Iohn himselfe) ἐν τῷ κολπῷ ἀνακείμενος, [*recumbens in sinu*] lying upon Christ his breast. Baronius by these phrases is induced to think, *verisimile esse Christum, & Apostolos lectis discubuisse*; which phrases of speech Interpreters haue diuersly rendered, not according to the very proprietie of words of the Euangelists, but according to their different conceits, about his *Gesture*, which wee may not deny to haue beene a kinde of *Sitting*. But yet when we shall aske more precisely the continued manner of the *Sitting*, whether vpright, or rather somewhat leaning; or what the expresse forme of his *Gesture* was, it is left by the holy Euangelists in such an vncertaintie, that wee may iustly collect from thence, that Christ intended not to make his *gesture* to be an exact patterne of necessarie imitation to be continued in his Church.

#### SECT. V.

#### *Our second Reason of confuting the Non-conformists.*

This may be taken *à paribus*, that is, from diuerse other like circumstances of Christ his practise, wherein the Non-conformists neither do, nor can challenge any right of imitation. This case will be euident, if we shall consult with the Euangelicall Storie, concerning Christ his first institution of this Sacrament: where we obserue related vnto vs both the *Example* and *Precept* of Christ: the *Example* is shewne in his preparation for this Communion; his *Precept* is specified in the act of Administration. Concerning his *Example* of preparation, these diuerse circumstances appeare; the first is of the *Persons*,  
who

who were *Twelve* ; or, if you will, but *Eleuen* disciples : the second, in respect of the *Sexe*, onely *Men* : the third is of *Place*, in a priuat *House* : the fourth of *Time*, it was in the *Night* : the fift of *Gesture*, which we acknowledge to haue beene a kinde of *Sitting* : Not to insist vpon the nature of the *Bread*, nor the mixture of water with *Wine*, or the like.

Now if the example of the first Institution, in these circumstantiall points, be for perpetuall, and necessary imitation ; then farewell, from this Communion, all women, by reason of their sexe ; and also men, about eleuen or twelue, because of their number ; and let vs vie it rather in priuate houses, than in publique Temples, because of the circumstance of place, which was a chamber ; and concerning the time, not in the morning, but onely in the night. Is not this then a singular aduersenesse, in these men, so to impugn the ordinance of our Church, by exacting *sitting*, which is but one onely circumstance of the first institution of this Sacrament, that they do consequently condemne themselves as *Precurators* in almost all the rest ?

#### SECT. VI.

*Our second Confutation, of the Non conformists, is by their owne Witnesses.*

Your owne Witnesses, to wit, *M. Beza* and *Zanchius* Beza. Zanch. do willingly confesse, the one touching *vpleanened bread*, the other concerning the *mixture of water with wine* ; that we are not bound to an *imitation* of Christ : And this they conclude, but not without as iust premisses, and good reasons, as can bee required ; which will appeare in Answer to your second accusation. See below, sect. 16.

#### Sect.

## SECT. VII.

Our third Confutation of their first Exception, is from the practise of the Non-conformists themselves.

It is true; Christ did administer this Sacrament in a kind of *Sitting-gesture*, and in the same *Gesture* did the *Apostles* of Christ receive it. The maine question is, whether the Church bee bound to the strict imitation of all such circumstances of the first administration? You challenge a precise obseruation thereof; and wee desire you to bee satisfied from your owne practise: for Christ is found *Sitting* at one Table with his *Disciples*, vnto whom ~~he~~ still *Sitting* distributed the blessed Sacrament, as vnto his Communicants; but you, in the Administration of this Sacrament, departing from the Table of the Lord, walke from person to person, and deliuer these holy Rites vnto them.

Say now (I pray you) is there any iust resemblance betweene *Sitting* and *Walking*? or is not the example of Christ as good a prescription, for *Gesture*, vnto Ministers how to distribute the Eucharist, as the example of the *Apostles* can be vnto Laicks, how to receive it? Wherefore, the pressing of your first exception was but the shooting an Arrow vp directly into the Sky, without all regard, that, in falling down, it must necessarily light vpon your owne heads.

## SECT. VIII.

Our determination of this first point, concerning the first Accusation, from the Example of Christ.

That we may more accurately determine this whole,  
doubt,

doubt, consider we pray you, that the Acts of *Christ*, concerning the institution of this Sacrament, were of two different sorts; some were onely occasionall, and accidentall; and some were truly Sacramentall and Essentiaall. I call them Occasionall, which accidentally fell out, by occasion of *Christ* his celebration of the *Passceouer*; which, being the Sacrament of the Jewes, was at the same time to expire and die; at what time the Eucharist, the Sacrament of the new Testament, was to take life and breath. Now then, the circumstances of the *Passceouer* occasioned *Christ* to institute this Sacrament of the Lords Supper, onely with his owne family; onely with men; onely in a priuate house; onely in the night; as hath bene said: Whereunto some do referre also the circumstances of the bread, that it was *Azyme* and *unleavened*, as then necessarily required in the celebration of the *Passceouer*; and of the *Cup*, that it had a mixture of water in it, to allay the spirit of the wine; according to the ordinarie custome of that Country.

But the Acts, that were essentiall, and necessarily to be performed, in this Sacrament, are all vnder that expresse commandement of *Christ*, saying, [*Doe this &c.*] Math. 26. beginning first at these words, *Christ* tooke bread, and when hee had blessed it, he brake &c. All which circumstances, deliuered by *Precept*, the Church is tyed to observe.

Vpon this occasion, it were no great difficulty, to shew how the Church of *Rome*, at this day, hath degenerated from *ancient Rome*, by transgressing the commandement of *Christ*, who said. *Do this &c.* and by doing contrarily, in diuers weighty & obseruable points, and circumstances, there commanded by *Christ*: as namely, first, *Christ* tooke bread, gave thanks, and blessed

it; *Ergo*, the consecration that Christ vsed was in prayer, and not in these foure words, *This is my body*. Secondly, *Christ taking bread, brake it*, and (as is confessed) took diuers parts out of one loafe; and let not before them (as it were so many *breads*) diuers *wafers*. Thirdly, *Christ gaue it vnto them, saying, &c. Ergo*, they heard what hee said; and his words were not vttered or rather muttered in an vnaudible voice. Fourthly, Christ cōmanded them, saying [Take] *Ergo*, he spake vnto them in a known tongue, and not in a language they could not vnderstand. Fifthly, *Christ gaue, saying, Take: Ergo*, doubtlesse (for the point is confessed from the light of Antiquity) so they tooke it, as hee gaue it, namely, with their hands, and had it not put into their *monthes*. Sixtly, Christ, that said to them all present [Take] said also [Eat] *Ergo*, the vse of the Sacrament, was propounded to be eaten, and not to be onely gazed vpon; and persons present were Actors, and not Spectators onely. Seauenthy, Christ likewise tooke the Cup, giuing it vnto them saying, *Drinke you all of this: Ergo*, the Communicants did equally participate of both the Elements, as being the pledges of both the *Body and bloud of Christ*; not dismembring the Scale of the Couenant, nor defrauding the faithfull of their complementall right. Lastly, Christ exprest the speciall end of the Eucharist, *Doe it in remembrance of me*; which is, as S. Paul doth interpret it, *Shewing the Lords death*; *Ergo*, it is vnproperly called a *Sacrifice Propitiatory*, seeing that the death of Christ is thereby onely *Commemoratiuely* shewbe, and not *operatiuely*, and *corporally* executed herein.

1. Cor. 11. 26

Thus wee finde, that how many actions haue bene mentioned, concerning the Institucion of Christ, so many preuarications and transgressions haue bene committed

mitted by the now Church of *Rome*, which the ancient mother *Romane* Church would have condemned as sacrilegious; if they had beene practised by any Church in her time. But you call vpon vs to consider your next Exception.

SECT. XI.

*The second Accusation, used by the Non-conformists, against Kneeling, is from the Intention of Christ; by foure pretences.*

*Their first pretence is from the nature of a Banquet.*

Christ ordained this for a banquet, whereat we are to all the part of the Guests of Christ; in imitation to, resemble our Cohere-ship with him in his Kingdom: now it suiteth not with a Cohere, or guest, with Christ, to kneele at the Table; and it is contrary to the Law of Nature, to Kneele at a Banquet, which is a Gesture of inferioritie, and abasement: and we may not lose our fellowship with Christ to sit thereat, whereby Christ would represent vnto vs our Banquet in heauen.

Abridg. Line.  
p. 61. 3c,  
Dispute.  
M. Lang.

*Our Answer.*

We acknowledge this Sacrament to bee the most gracious Banquet, that euer was ordained for the sonnes of men: But how? As a bodily Banquet, trow yee? No, for if our Sauour had meant to haue furnished out a bodily Banquet, he would haue beene more plentifull in other varieties, than in *Bread and Wine*. But it is a mysticall Banquet, for the replenishing of our soules spiritually with the body and blood of Christ; which wee feed vpon, *Non demic sed mente; non per fauces, sed per fidem*: that is, *Rather with the minde, than with the mouth; as the Fathers speake.* And therefore you are not to re-

quire, or expect therein the very forme and fashion of an ordinarie Banquet, where it will become men to talke, eate, and drinke, to inuite, and pledge one another; and how then can you exact of vs the manner of *Sitting*?

And for any of you so to speake of *familiaritie*, and holding it vndecent for adopted *Cobeires* with *Christ* to *kneele*, at the receiuing of this Sacrament; I thinke it can hardly be heard, euen of some of your owne fellowship, without some horror of mind. For seeing that the Right of our adoption is the same in vs, without the Sacrament, which it is in the receiuing thereof; then, by your Argument, it must be held an *Indecorum* in any Christian to be seene praying any where vnto *Christ*, the Sonne of God, vpon his knees.

#### SECT. X.

#### Their Reply.

The Disputer.

It is one thing to be a *Cobeire*, and another thing to act the person of a *Cobeire*; at other times when we present our selues in supplication, then take we vpon vs the persons of *futers*, and so wee humble our soules in prayer: but in this Banquet wee represent the persons of *Cobeires*, as we shall be at the great supper in heauen, and now it is our office to giue resemblance hercof.

#### Our Answer.

Wee haue indeed such kind of Similitudes in Scripture, to shadow out vnto vs the happie fellowship of the Communion of *Saints* in heauen; as the calling it a great Supper, wherein *All things are prepared*: namely, that either the infinite loue of God would;

Luke 14. 16.

or.



or the omnipotencie of the same Ioue could provide for the eternall enioyment of the faithfull in CH R I S T I E S V S ; who talketh furthermore of *Sitting, eating,* Luke 22.37 and *drinking, in his Kingdome.* But to tell vs that this Supper of the Eucharist was propounded, to be an expresse and proper Type and Similitude of the heavenly, is more than, I thinke, any Ancient learning eues taught.

For the immediate mystical obie<sup>ct</sup> of this Supper, is the *body and blood of Christ*; the words of *Christ* pointing it out, *This is my body*, and *This is the new Testament in my blood*: But how? Of his *body and blood*, as glorified in *Heaven*? No, but as Crucified and shed on the *Crosse*: which is expresse sufficiently by *Christ*; calling it *blood shed for you*. And the end of this Sacrament is set downe thus; *In remembrance of me*. Now Remembrance is not of things to come, but onely of things past, to wit, the work of Redemption by his Passion, in his *body and blood*; whereof Saint Paul hath made a plaine Comment: *As often as you eat of this bread, and drinke of this Cup, you shew the Lords death till he come.* Which Comment was taken from the Analogie of the Sacrament with the thing signified thereby: for the *bread broken* betokeneth his *body Crucified* for vs; the *wine poured out*, resembleth his *blood shed*, and separated from his *body*. Can you find in all these any one Type of the Celestiall ioy, which is signified else-where, by the promise of *eating and drinking in the Kingdome of heauen*?

Neither can it be to any purpose, to say that in giuing vs his *body & blood*, in this Sacrament, wee haue bequeathed vnto vs all the benefits of his death, and passion, and Consequently all the ioyes of immortalitie, which may be prefigured by our *eating and drinking* at this *Table*:

Tit. 3 5.

Iob. 3 5.

for *Signes* and *Types* are resemblances of immediate objects, and not of objects remote, and consequarie: as for example; *Baptisme is the Laver of Regeneration*, a *Sacrament* and *Signe* of our new Birth, whereby wee haue entrance into the Kingdome of grace, and so consequently wee haue interest in the Kingdome of glory, as Christ teacheth; *Except a man bee borne againe by water and the Spirit, he cannot enter into the Kingdome of heauen*; signifying, contrarily, that the new borne, shall enter into heauen: yet is not *Baptisme* a *Type* of the celestiall and triumphant estate of Gods children, but of our new-birth, by sanctification, in the Church militant.

This will appeare as clearly in the Sacrament, which we haue in hand; for the benefite of our redemption, by the body and blood of Christ, hath many dimensions, and euery one of infinite extent. Looke down into the profunditie of the bottomelesse pit, wee are *redeemed from death, diuell, and the eternall torments of hell*: Secondly, looke vpon the Latitude, besides, and about vs, in which respect we are *redeemed from the thraldome of sin*; and both from the *morall* world of wicked Reprobates, and the *materiall* world of this earth; the one reserued for the fire of hell, neuer to be consumed; and the other to bee consumed with the fire of the last day. Lastly, look vp to the Altitude, and height of our Redemption, and it reacheth vnto the euerlasting ioy and glorie of Gods Kingdome. All these, in euery degree, infinite benefites are merited for vs, by the royall purchase of Christ, through his passion; yet the *bread* and *wine*, are onely the *symbols* and *signes*, representing vnto vs his *body* and *blood*; but not those other consequents thereof: Except you will say, that wee haue likewise herein *Types* of our deliuerance from hell; and separation from

from the world of earth, earthly and carnall men, and so forth. By all which, this your so glosing and specious an Argument of a *Type of Coheirship*, proueth to be but an *Image and Type* of a selfe-pleasing conceit.

## SECT. XI.

*Their second Pretence, to proue the intention of Christ.*

The Dispute.

That wherempan the Supper is placed is called a *Table*, 1. Cor. 10. You cannot be partakers of the *Table* of the Lord and the table of diuels: The Communion booke commandeth vs to prepare ourselues for the Lords *Table*; and Christ noteth this *Table* to be a resemblance of our heavenly societie, telling his disciples saying; You shall eate and drinke with mee at my *Table* in my Kingdome. Therefore must wee still retaine our prerogative of our Coheirship of *Sitting*, because this is a *Table-gesture*, according to the Country wherein we lue.

## Our Answer.

Your former fancy hath taken that impression in your braynes, that now whatsoeuer you look vpon, doth seme vnto you to bee of the same colour, and to make for the manifestation of your former pretence. And therefore now the *Table of Christ* must needs inferre the like *Table*, wheresoeuer the Sacrament is administred; and this *Table* must inforce a *Table-gesture* of *Sitting*; and this *Table-gesture* must resemble the Coheirship of the faithfull with Christ, in the Kingdome of heauen: and all these you hold to be essentiall points of this Supper. But if I might bee suffered to pose you from point to point, according to this our methode, I thinke that you would not be so farre in loue with your owne conceit.

First [ *A Table.* ] Christ had an artificiall one; for  
so

Apoc. 12. for the *Passenger* required, and the place afforded: but let vs suppose the woman *driven into the Desert* (as it is in the Apocalyps) that is, the Church, or any part thereof to be in distresse, in a *Wildernesse*, where no *Table* can bee had; do you thinke that the *Grasse*, or ground (as it did in the miraculous Banquet of the feeding of *five thousand with five loaves and two fishes*) may not serue the turne?

Math 14.

Ioh. 6 9

Secondly, you exact that there be vsed at this one *Table* a *sitting gesture* for all the *Communicants*: as though, without *sitting*, they could not bee *Partakers* of the *Table* of the *Lord*: But suppose (which happeneth yearely in many parishes within this Kingdome) that a thousand, and sometimes two thousand *Communicants* are assembled, may not 1 (as *Andrew* said of the *five loaves and two fishes*, for the satisfying of *five thousand people*) say of one *Table*, *What is this for so many?* Can you prepare one *Table*, to containe thousands to sit one with another; for resemblance of our ioynt communion in heauen? Or if not, will you haue vs thinke that Christ doth exact of his faithfull a circumstance of Impossibility? Be you rather perswaded, that if the *bread and wine*, being let on one *Table*, shall be distributed to some thousands of people, although placed in Seats, separated from the *Table*; yet is each one of them *Partaker* of the same *Table of the Lord*. And this is not infringed, but established rather by the Text, which you haue alleaged: *You cannot* (saith the Apostle) *be partakers of the Table of the Lord, and of the table of diuels*. For by the *Table of diuels*, is meant euery Altar whereupon there was offered any sacrifice vnto Idols; where the Heathen people were made partakers of those sacrifices, not by *sitting* at the Altars; but by receiuing part of those sacrifices,

and

and *Libamina*, which were immolated, and offered vpon such Altars.

As for your resemblance of *Coheirship*, and fellowship with Christ, in his Kingdome, by thus *sitting* at one *Table*, in receiuing of the holy Communion; I haue proued that it is but your priuate and pertinacious figment: And for further euidence, we are to enter into consideration, what person it was that Christ did sustaine, at the celebration of his owne *Supper*; was it of a *Lord*, or else of a *Seruant*? The Tenour of the first Institution runneth thus: *Hee tooke bread, brake it, and gaue it vnto them. -- Likewise hee tooke the cup, and gaue it vnto them.* These are Acts of Ministration, which hee put vpon his Apostles, and all other Ministers of the Word and Sacraments, saying, [*Doethis &c.*] If any could possibly doubt hereof, Christ himselfe would resolue them, who saith a little after, *I am among you as hee that serueth.* And I trust that you dare not affirme, that CHRIST, in his ministration of this *Supper* of Grace, was a *Type* and *Figure* of himselfe, in the estate of his *Coheirship*, which is in his Kingdome; for so shall you confound things infinitely distant, Ministration, and Dominion; estate Militant, and Triumphant; Lord, and Seruant; Earth and Heauen.

Luk. 22. 19  
Math. 26

Luk. 22. 26

Let vs therefore compose our minds vnto a Christian moderation, and thinke, that wee are at this Feast, both Suters in prayer, for remission of sinnes; and Congratulators, by thanksgiuing, for remission of our sinnes, and all the Royall Benefits of his Death and Passion: And not to presume too much of such *familiaritie with CHRIST*,

L I

which

Eph. 1. 20. 21

which seemeth to thrust out *Humility* from this Banquet and Type of *Christ* his humiliation : But bee it sufficient contentment, that wee might be but as *Ostiary*, *Doore-keepers*, in that Celestiall Temple; and not presume that, by vertue of our *Cokeirship*, we must needs set our selues vpon the same Tribunall with *Christ*, Who as it is written is set at the right hand of god in the heavenly places farre above all *Principalitie*, and *Power* and *Might*, and *Dominion* and enery name that is named, not onely in this world, but also in that which is to come.

## SECT. XII.

*Their third Pretence, to proue the intention of Christ, is from the due disposition of the Receiver.*

Abridg. Line.  
p. 61.

*The Disposition of heart, which is required of us, in our very Act of receiving, is not so much humility, as assurance of faith and cheerefulnesse; which is much better expressed and shewed by the gesture of Sitting, than of Kneeling.*

*Our Answer.*

You will not thinke, I hope, that *Humility* doth hinder the assurance of faith; or that the difference of outward *Gesture* must needs set Christian vertues at variāce; but you suppose, *Faith* is a more welcom guest to this Banquet than *Humility*: and that therefore *Faith* must be attended with the *Gesture* called *Sitting*: but *Humility* must not bee suffered to haue her handmaid, called *Kneeling*, to waite vpon her. I maruaile who made you Vsher at this feast. But let you these two Vertues alone, and they will walke hand in hand, as louing Sisters, and both haue their seruants attending vpon them, in the same

same actions. To this end I propound vnto you two Theologicall concordas.

The first concord is betweene *Faith* and *Humilitie*, in that mirrour, which is set forth by our Sauour in the Gospell, concerning the great man that said vnto *Christ*; *Lord, I am not worthy that thou shouldest come vnder my Roofe*: Thus doth *Humilitie* vauile her selfe: but what said his *Faith*? *Speake thou* (to wit, *Christ*) *the word onely, and my seruant shall be whole*. This was such an admirable assurance of faith, in the estimation of *Christ* himselfe; that he said: *Verely, I haue not found such faith, no not in Israel*: and yet this *Faith* and *Humilitie*, in this one act, *kissed each other*. Math. 8. 8.

The second concord is to be seene betweene *Humiliation* and *Thankfulnessse*, euen in the *Gesture* of *Kneeling*, as it is often and plainly recorded in holy Writ: for the Prophet *Dauid*, in a Psalm of *Thankfulnessse*, doth exhort the true Worshippers thus: *Let vs come before his presence with giuing of thanks*: How? By *Sitting* or *Standing*? (So peraduenture the presumption of some would say:) but the Prophet, as it were by way of preuention, saith: *And worship, and fall downe before the Lord our Maker*. Will you see this acted? *One man of ten persons*, that were cured of the *Leprosie*, *returning* and glorifying God, fell downe at *Christ* his feete, giuing him thanks. Psalm 95. 2.

And if you shall say, that this *Thankfulnessse* was not so well expressed, by this *gesture* of *Humilitie*, which is *Kneeling*; then may you as well impute a peece of *Indecorum* vnto the twenty foure *Elders*, more then was meet, when, in their act of yeelding glory and praise, they are said to vse the same *gesture* of *kneeling*: and accordingly, you might spy out a lesse seemelinitie in the *Angels*, who Verse 6.



Apoc. 7. 11.

are described by a kind of Analogie, and resemblance, to vse their *Humiliation* by *Kneeling*, in worshipping and giuing God thanks. You must seeke out, for your owne reputation sake, some more tolerable reason than this, to proue your pretended *Intention* of Christ; or else confesse that you intended nothing, but to wrangle with the Church.

## SECT. XIII.

*Their fourth pretence to proue the Intention of Christ, is from a pretended meannesse of the Element.*

Abnidge. Linc.  
P. 67.

*If our Saviour had intended that the outward Elements should haue beene thus reuerenced, he would not haue made choice of bread and wine, which are so common and base.*

## Our Answer.

AQ. 10. 15.

It seemeth then, by this obiection, that you fancie *Ambrosia*, *Nectar*, *Manna*, or some such other Element of a more perfect nature, which may in your opinion deserue such a *Reuerence*: Whereas the Sacraments of *bread* and *wine* are by you esteemed but *base*. I cannot for my part, but blush in your behalfe, to heare such Turkish and Heathenish language, proceed from any Professour of Christianitie. Haue you not yet taken our *S. Peters* lesson, *That which God hath sanctified, let no man call common*? If he could speake thus much of ordinarie meates, what an impietie must it bee, to *abase* these Elements, which are consecrated vnto a *Sacramentall* vse, to bee *Seales* of the *Couenant* of grace; and are most fit, of all other creatures, to expresse our vnion with *Christ*, & communion with all faithfull Christians?

This I vrge nor, as perswaded that you can be so irreligiously minded, as your words may import; but to let you

you understand that you have been so farre transported with prejudice, as that when you spake against due reverence, in receiuing this blessed Sacrament, you could not but speake irreuerently.

## SECT. XIII.

*Their first Pretence, to proue the Intention of Christ, against Kneeling, is from the example of the Apostles.*

*It were great Hypocrisie in vs to pretend greater Reuerence and Abridg.Linc. Devotion in receiuing of it, then was in the Apostles; may if it were P. 5. fit for us, to use Kneeling, it was much more fit for the Apostles, in regard of Christ his corporall presence among them.*

## Our Answer.

This Consequence is a *non sequitur*, and that in diuers respects; first, in respect of the purpose of Christ, who then made himselfe familiar with his disciples, that he might the better instruct them, whilst hee was yet in the forme of an ordinary man; in so much that at the time of the institution of this Sacrament, hee rose from Table, and would needs wash his Disciples feet: to what end? *I haue giuen you an example* (saith Christ) *that as I* Ioh. 13. *your Lord and Master haue washed your feet, you also ought to wash one anothers feet*: And further professeth himselfe to haue beene amongst them, not so much as one that sat at Table; as one that was servant vnto them. But after Luke 22. 27. his Ascension and glorification, the precept was laid vpon All, that *All knees should bow vnto him*: which gesture if it ought to haue beene performed at the sight of his presence in the flesh, then must they haue beene alwaies Kneeling. Phil. 2. 10.

Secondly, in respect of the Apostles themselves, who were the first choice and immediate Embassadors for Christ, and instruments of reconciliation of the world, by meanes of that most Royall Embassage, which they receiued from Christ, the King of glory; and not so only, but also who were indued with all kinde of graces of Gods Spirit, as well of *gifts* called *gratum facientia*, as *gratis data*. But wee, who are exceedingly inferiour vnto those golden vessels, that were so excellently indued and sanctified, ought to thinke it our dutie, that the lesse wee are in our selues, for gifts and graces, the more we should contend to excell them (and true *humilitie* is void of hypocrisie) in *humiliation*.

Thirdly, the Consequence of this your owne Consequence, may teach you to recant and reuoke your Conclusion; seeing that it must follow, that forasmuch as we haue no example (as I remember) of any Apostle, that did, vpon any occasion, vſe the precise *gesture* of *kneeling* vnto Christ; it must therefore follow, by your learning, that wee ought not to kneele in our ordinarie prayers, which we make vnto Christ. *ὦ ὦ ὦ τὴν μακάριον!* For it is no lesse.

Finally, you may not impute this to ignorance, or arrogancie in our Church; as though the either knew not the Institution of Christ, as well as other Churches; or that, knowing it, she thought her selfe wiser than the Apostles in the alteration of their *gesture*: for things *indifferent* haue their alterations and Changes, as Ships haue their diuers motions and turnings, according as their Pilots, in their discretion, shall by varietie of accidents, as it were diuersitie of winds, be occasioned to turne or returne them.

S E C T.

## SECT. XV.

*Our generall Confutations of all the Non conformists  
pretences, shewing; That it was not the intention  
of Christ to bind his Church to the Ge-*

*sture of Sitting in receiving the  
Sacrament of the Lords  
Supper.*

*Our first Confutation.*

Our former distinction betweene the Ceremonies, v-  
sed by Christ, at the time of the Institution of this Sacra-  
ment, whereof some were onely *accidentall*, ( which fell  
out by occasion of the Celebration of the *Passenger*, and  
other Circumstances of that time; ) and som *essentiall*,  
which were such as were comprild within the Lists  
of Christ his Precept of, *Doe this, &c.* doth fully  
discharge as well vs, in respect of the Ceremonie of ge-  
sture, in sitting; as it doth our Opposites, in respect of  
the Circumstances of *time, place, number* of Persons, and  
of the Non-conformists manner of Administration, in  
the Celebration of this Sacrament; as hath ben al-  
ready euinced from such speciall Euidence, which it will  
be sufficient in this place onely to haue pointed at.

See above  
Sect 9. and  
Sect. 11.

## SECT. XVI.

*Our second Confutation, concerning the Intention of Christ,  
is taken from their owne Witnessses, acknowled-  
ging, that the Intention of Christ was not to  
bind men vnto an imitation, in the  
Circumstantiall points of the  
Sacrament.*

Two Witnessses may be as good as two-score, for the  
Clearing

Zanch. de  
Redempt. l.  
1. de Cul.  
Dei. extemp.  
482.

Clearing of this point, especially beeing in the iudgement of the Non-conformists so iudicious and Orthodoxe. Zanchie. *These things onely (saith hee) that Christ commanded at his last Supper, belong to the substance thereof: for he gaue two precepts, the one in these words (hoc facite) Do this: in saying [this] he commandeth two things; [ primum, ut totum; secundum, ut tantum faciamus, quod ipse fecit: ] so that nothing must be added or diminished. The next precept is in those words of doing [ In remembrance of me ] saith Christ, which, in respect of vs that receiue it, belongeth to the essence of the sacrament. But if we shall alter anything, which is not commanded of God, or adde that which is not essentiall, but onely accidentall; and that not as necessarie, but as indifferent, or decent, or for order, or edification; it followeth not that the worship instituted, by Christ, is any whit changed. As for example, Christ instituted this Sacrament in the night; but the Apostles exercised it afterwards in the morning, shall this bee accounted a detracting from the institution of Christ? No, for Christ commanded not that it should be celebrated in the night, but onely that we should Do [ Quod, non quo tempore ] What, and not in what time, he did it. The same may we say of [ Vinum dilutum ] the mixture of wine with water, vsed in the Church in the dayes of Iustin Martyr, according as Christ (which is probable) did. Adde vnto this, that the ancient Bishops, in the Administration of the Supper, changed their vestures; which did not appertaine to the altering of the Supper: but that which is either taken away from the institution, or added thereunto, as necessary, that doth corrupt the Lords Institution. The Apostles did not imitate Christ, in putting off their garments, and washing of others feet, as Christ did, because this belonged not vnto the essence of the Sacrament. The essentialls are comprehended vnder those words of Christ*

Zanch. ibid.  
Pag. 491.

Christ, [*hoc facite, Do this*] which he spake concerning washing of feet.

Our second Witnesse is *M. Beza*, who writing his resolution, concerning another question, *viz.* whether the people might receive the Sacramentall bread, from the hands of the priest; with their mouthes onely, and not with their hands? doth determine as followeth; Christ commandeth us to take it: and the receiving with the mouth, is a kind of taking; not but that it were better to receive it according to the first example, both with hand and mouth: but that which is better, is not alwayes absolutely necessary. You will say that Christ commanded the other, in saying, [*Take*] I grant it, but so, as to understand that [*primaria intentio Christi*] his primarie intendment was to preserve the forme of the Sacrament, and not to stand too strictly upon that, which is not absolutely necessarie. Christ commanded us to Baptize, signifying immersion; shall wee therefore say that Asperision is no right Baptisme? so then, [*ipsa sumptio, non sumendi modus precise praescribitur,*] but you will say, wee are commanded neither to adde nor detract any thing from the institution of Christ; I grant it, but the question is who are to bee said to adde, or detract, &c.

I cannot forget, that this aberration of Popery hath bene condemned by me, as a transgression of the precept and practise of Christ, who, as he gaue the Sacrament into the hands of his Disciples, so did hee also ordaine, that it should bee observed; that being one of the Circumstances, whereof he commanded, saying, [*Do this*:] so that the contrary Doing of the Papists, in putting the Sacrament into the mouthes of the people, by judging them too profane, to touch such Holy Mysteries with their hands; (as if a Christian mans lippes were more hallowed than his fingers)

this I must still hold to be a notable peece of Superstition. And although, with *M. Beza*, I acknowledge that it doth not detract from the substance of the Sacrament it selfe, yet doth it derogate from the precept of Christ his Institution thereof.

*M. Beza* doth else where discusse the nature of Circumstantiall and accidentall points in another instance. Wee may not contend (saith he) about the bread, whether it be unleavened or leavened, albeis wee thinke that common bread is more convenient unto the ordinance of Christ; for why did Christ use Azymes, but onely because at that time there was no other bread to bee had? How could these witnesses haue spoken more pertinently, or fully to prooue that it was not the Intention of Christ to bind vs more necessarily to an imitation of the gesture of Sitting, at the Celebration of this Communion, than it doth to other circumstances of time, places, persons, sexes, and the like?

*Beza Epist.*  
11. p. 109

#### SECT. XVII.

*Our third Confutation of the Non-conformists, concerning the intention of Christ, is taken from the Non-conformists themselves, by their owne confession of the liber-  
tie of Sitting.*

*Abridg. Linc.*  
p. 17. quoting  
*Bullinger.*

*Fox Act.*  
Mon. p. 19.  
*Euseb. Hist.*  
*Becke. l. y. c. 11.*

You your selues multiply many Testimonies, telling vs that *M. Bullinger* maketh it an indifferent thing, whether the Church receive it sitting, or coming to the Table, but the most agreeable to the Institution (saith he) is Sitting. And *M. Fox*, speaking of the Primitive Church, saith, that the Communion was administred, either sitting at Supper, or elsist anding after Supper: and in *Eusebius*,  
*Dionysius*,



*Dionysius, Bishop of Alexandria, Anno 157. writeth of the manner of one, that stood at the Communion Table: also Doctor Fulke affirmeth out of Gregory Nazianzen, Anno 380. who saith of the Communion Table, that it was set that men might come round about: Lastly, M. Iewell writeth that in Basil, in his time, every man was bound to take the Communion standing.*

Fulke against  
the Rhem.  
Trist fol. 286.

Iewell Defen.  
Apol. p. 337.

This, which you use, in your bookes, as an Obiection against vs, we make bold to returne, as an evident Conuiction against your selues: because now you cannot but see your feet in that stocks, which is called a *Dilemma*. For if that we, as you haue said, are bound to the gesture of *Sitting*, by the example of *Christ*, how cometh it to passe that you now allow of a bond of the Primitiue Church, for the gesture of *standing*? Can you so easily suffer *standing* to shoulder *sitting* out of his due place? But if that you can so willingly admit of *standing*, why were you alreadie so instant in pressing vpon vs the necessitie of *sitting*? or are you now so vehement, in excluding all indifferencie of *kneeling*? Consider, I pray you, whether there bee not the like Analogie, betweene *kneeling* and *sitting*, as there can be betweene *sitting* and *standing*. This Argument we haue drawne, as was said, from your owne Obiection; and so are you out-shot in your owne Bowe.

#### SECT. XVIII.

*Their third Accusation against the gesture of Kneeling, as the receiuing of the holy Communion, from the example of the Primitiue Church.*

*The Primitiue Churches, for sundry hundred yeeres, used to receiue it standing: for Iere. (who liued Anno 180.) reporteth thus, as the Custome of his time, & Tradition receiued from the Apostles,*

Abridg. Line.  
p. 28.

that it was unlawfull to Kneele upon the Lords day, or upon any other day betwene Easter and Pentecost; and Anno 127. it was decreed in the Councell of Nice, that none might pray kneeling upon the Lords day; the reason is commended out of the Canon Law; because on this day is celebrated the ioyfull remembrance of the Lords resurrection.

*Our Answer.*

This Custome of the *Primitive Church*, in *standing* at the time of publike prayer, for the testifying of their faith in the Article of the *Resurrection*, was then held most requisite, when as yet that Fundamental Article of Christian faith was generally impugn'd, and gainsayed by some Iewes; by diuers Hereticks; and by all Pagans: which occasioned the *Primitive Fathers*, in those ages, to ordaine, that all Christians, for the better manifesting of euery mans profession herein, should vse that publike gesture of *standing*. But afterwards, when the faith of the resurrection had generally taken root in the hearts of men, then this Ceremony of *standing* in prayer did, by little and little, vanish in some places, together with the cause thereof.

First then, in this example of the *Primitive Church*, we see a gesture of *standing*, as a Ceremony Ecclesiasticall: Secondly, the end thereof, for a ioyfull remembrance of the Lords Resurrection, which maketh the Ceremony to be significant: Thirdly, that this was applyed to Gods publike worship. These considerations may serue for an ample Confutation of your former generall Positions, whereby you condemned our *Three Ceremonies*, to wit; *Surplice*, *Cross*, & *Kneeling*, because, forsooth they are Ceremonies of humane inuention, of mysticall signification, and appropriated to the seruice of God. Now therefore, if you allow of the foresaid practise of the *Primitive Church*, why haue you formerly impugn'd it? If you doe not approue thereof, why do you now object it? But more of this hereafter.

*Our*

Our second Inference needeth no dilatation, which is briefly this; that the example of the *Primitive Church*, in changing the *gesture* of *Sitting* into *Standing*, doth demonstrate the libertie that the Church hath, in altering and changing all such kinde of Rites.

## SECT. XIX.

*Their fourth Accusation, against the Gesture of Kneeling, at the receiving of the Sacrament, is from the opinion of the necessitie thereof, as well by the learned, as by the unlearned.*

## I. Of the unlearned.

*Many people in the Land think that this gesture of Kneeling is necessarie.*

Amidg. Line.  
p. 2. 41.

## Our Answer.

The error of the people, if there be any such, isto be imputed vnto two sorts of Ministers: the one kinde are too idle, or too ignorant; that they either cannot, or else care not to instruct their people, in these points: the other sort are too busy, who allys impose vpon the Church an erroneous opinion of the necessitie of these Ceremonies, which shoe, in their owne knowledge, hath alwaies abhorred in the Romish Professors; and disclaimed and renounced among her owne. But, it may be, the principall error is the ieaousie of the Accusers, who vse to suspect an error in many, in stead of a few; or (for ought that I know) of any, that holdeth this *gesture* as *essentiall* vnto the Communion.

## SECT. XX.

*Their taxation of the Learned.*

Abridg. Line. in  
the same place.

Yea and the learned, as it is in the Communion booke of King Edward the sixth, say, that the use of kneeling is to avoid profanation.

*Our Answer.*

Are you then of opinion, either that *Sacraments* cannot be *profaned*; or that the Church had not reason to prevent, or auoid, the *profanation* of this Sacrament of the *Eucharist*? If that the Sacraments were not subiect to *profanation*, then should they not be Sacraments. For Gods most glorious Name is subiect to mans blasphemie; Mans holy life, to infamie; Godline, to scorne; Truth, to slander; and all sacred things, vnto the *profanenesse* of godlesse men: otherwise, neither things could be said to be *Sacred*, nor godlesse men *profane*.

As for the wilddome of our Church, in this case; she, percciuing the blasphemous mouthes of the Papiſts to vilifie the *Sacrament* of our Lord Iesus, administred in our Church, with the ignominious names of *Bakers Bread*, *Vintners Wine*, *profane Elements*, *Ale cakes*, and such like reproachfull tearmes; did hold it fit, that we, by our outward reuerence in the manner of receiuing of the *Eucharist*, might testifie our due estimation of such holy Rites (which are consecrated to so blessed an use, as is communion of the body and bloud of Christ) and that hereby wee might repell the *staine* and *ignominie*, which such virulent and unhallowed tongues did cast vpon them.

Bee you contented, by the way, to be put in mind of your owne ignorance, by confounding an *Accidentall*,

and

and an *Essentiall* necessary together; whereas you ought to have distinguished 'em, and acknowledged, that as it is necessary for the Patient to take some receipts of physicke, not as *essentiall* his daily food; but *accidental*, because of his present infirmitie: So may we say, that the *Gesture of Kneeling* is not prescribed, as a necessary forme of receiving the Communion; for then should we condemne not onely the present, but also the primitive Churches; but yet as necessary for the reforming of the *prophane*, and irreligious behaviour of many, in these wretched dayes wherein we live.

## SECT. XXI.

*Their first Accusation, against the Gesture of Kneeling, at the receiving of the Sacrament, is from the first Invention thereof; as being Antichristian.*

*The use of Kneeling in receiving the Sacrament, grew first from the persuasions of the real presence, and Transubstantiation; being never imoynd to any Church till Antichrist grew to the full height; there being no action in all his service so Idolatrous as this. It was appointed by Honorius the third, anno 1120.*

Abridg. Line.  
pag. 30. 31.

*Our Answer.*

There are three things considerable, in our custome; the first is a *gesture of outward Adoration*; the second is *this kind of gesture, which is Kneeling*; the third is to know, whereunto the *Adoration* is directed. First therefore, that, in the daies of ancient *Fathers*, there was vied an outward *Adoration*, at the receiving of holy *Sacraments*, by bowing of the body, is so knowne a truth, that the Non-conformists them selves wil acknowledge it: otherwise I should haue alleaged, to this purpose,

Cyril

Cyrl. Hierof.  
Ambrose.  
Greg. Naz.  
Aug.  
Chryſt.

*Cyrl of Ierusalem Catech. mystagog. 5. ad recens baptizatos. pag. 546. Ambrose lib. 3. de sp. S. c. 12. Greg. Naz. de obit. Greg. August. in Psal. 98. Nemo carnem illam manducat, priusquam adorauerit; & Chrysost. ad Pop. Antioch. hom. 61. Adora, & Communica.*

Which Testimonies; although they doe not at all iustifie the Popish manner of *Adoration*, whereby the Papists adore (in an opinion of *Transubstantiation*) the Element of bread, as the very person of the Son of God; yet doe they euince an outward *Humiliation* of the body to God, and vnto *Christ*, at the receiuing of those pledges, as from the hands of *Christ*: which the words of *Cyrl*, in the place aboue cited, doe explaine, who speaking of taking the Cup, saith; κύπτων, καὶ τροπῶ προσκυνήσεως καὶ σεβασματός, λέγων τὸ ἀμήν. *Bowing thy selfe, after a manner of Adoration, and worship saying, Amen.* Here you haue a gesture of *Adoration*, I say not to the Cup; but, at the receiuing of the Cup, vnto *Christ*, by relation of a gift, from a giuer: I say againe vnto *Christ*; for that *Adoration* was directed vnto him, vnto whom the Oration and prayer was due, in saying, *Amen*.

Cyrl. Hier.  
Catech. myst.  
Rag. 7.

In the next place, after wee haue learned that there was a gesture of *Adoration* vsed, we are to enquire concerning this gesture of *Kneeling*. Is not this a gesture of *Adoration*, which is often both commended and commanded in holy Scripture? If then the *Adoration* of *Christ*, in receiuing of this gift bee lawfull; Shall the more humble gesture make the act of *Adoration* lesse lawfull?

The third point remaineth, which is to vnderstand aright, whereunto, or to whom this *Adoration* is to bee directed, without danger of *Idolatry*. This is taught vs by our Liturgie; according herein, with the most ancient

ancient Liturgies of the Primitive Church : *Sursum corda, Lift up your hearts*, to wit, vnto the Father of our Lord *Iesus Christ*, that gaue his Sonne ; and vnto *Christ* himselte, the Lambe of God, that sitteth vpon the Throne, that gaue himselte for our redemption, by his body and blood.

Now, to come to the point, and for the present, to grant that some wicked *Rope* had inuented *Adoration*, by *Kneeling* ; yet are wee notwithstanding discretely to distinguish of colours, lest that, for want of due circumspection, we call *Blacke white, and white blacke*.

To this purpose, I shall expedite this doubt, by certaine demands. I aske then, first, whether euery *Inuention* is to bee condemned, because the *Authour* thereof was some euill *Pope* ? Hee that should affirme this, must consequently deny the vse of a Gunne ; because the Inuentor thereof was a Fryar ; or the wearing of a Coate, because the Taylor happily was a Thiefe.

Secondly, I aske, shall wee condemne the *gesture* it selfe, because it is *Kneeling* ? To affirme this, were consequently to condemne, not so much the *Inuention* of man, as the Ordinance of God ; who often requireth in his worship the act of *Kneeling*.

Thirdly, I aske, must we therefore refuse this *gesture* because it is for *Adoration* ? To affirme this, were consequently to disallow the ancient custome of *bowing* the body, for that was a *gesture* of *Adoration*.

Fourthly, I aske, ought we to abhorre this *gesture* of *Kneeling*, onely as it was applyed by the *Pope*, for a Diuine *Adoration* of the Host it selfe ? This we confesse to bee indeed, a *Popish Inuention*, and as execrable an *Idolatry* as *Christendome* hath euer scene ; and to condemne this onely, is fully to iustifie our Church, which doth as



much detest that abomination as any Aduersarie of that Romish Synagogue.

As for *Honorius*, whom you fancy to have bene the first Inuentor of the foresaid manner of *Adoration* by *Kneeling*, it is more then my bookes doe teach me; sure I am, that you will witnesse *Zepperus* saith: *Honorius decreuit, ut cum eleuatur hostia salutaris, quisque se reuerenter inclinet*: Which words [ *to incline reuerently* ] do notifie vnto vs rather the *bowing* of the body, than the *bending* of the knee, albeit I will not contend about the first Authour of this *Adoration*, whether *Honorius*, or *Innocentius*; for it is not materiall.

Upper.polit.  
l.1.c.11.p3g.  
137.

# SECT. XXII.

*Their sixth Accusation, against the gesture of Kneeling, is taken from the Popish Abuse thereof.*

Abridg.Linc.  
P.30.

The gesture of kneeling in the act of receiuing, is notoriously knowne to haue bene of ould, and to bee still abused to Idolatry by Papists, by whom it is daily vsed in the worship of their breade gods, and that vpon an Idolatrous intent, that the bread is become God: yea and one of their strongest Arguments, to iustifie that their Idolatrous conceit of Transubstantiation, is, because else the Church should commit Idolatry, in kneeling before the Elements.

# Our Answer.

And it is as well knowne, that Protestants, in *Kneeling* at the receiuing of the consecrated Elements, do not abuse them to Idolatry; but do as much hate the *Romish Moloch*, to wit, that their breaden God, as doth any Non-conformist: knowing and professing that truth, which *Theodore* a thousand two hundred yeares since, published in expresse tearmes, saying; that *Bread*, after the  
words

words of Consecration, doth remaine still bread, both in forme, in figure, and in substance. Whereby the insatuation of the Romanists appeareth to be palpably grosse; the rather because they can haue no colour of euasion, as I haue shewed else-where.

Diall. l. c. 14.

SECT. XXIII.

The seventh and last Accusation, vsed by the Non-conformists, against the gesture of Kneeling, is a pretence of Idolatry.

This gesture is vsed as a part of Gods worship, because it is held as a religious Adoration by all men.

Abridg. Line.  
p. 41.

Our Answer.

If you could demonstrate, that this gesture is either vled as a proper part of Gods worship, or else that it receiueh from vs that *Popish Adoration*, which you pretend; then might you with one breath iustifie your opposition against the Church, and condemne her imposition of such Rites vpon you: but that, in prooffe, this, as likewise the rest of our *Ceremonies*, are not maintained or obserued in our Church, as essentiall parts of worship, but onely as circumstantiall, and conuenient adiuncts, and appendices; wee haue already bestowed an whole Chapter. And as for our manner of *Kneeling*, heere questioned, we make no doubt to vindicate it from all crime of *Idolatry*; yea, or the least suspicion thereof.

See aboue  
page 1. chap. 2.

## SECT. XXIII.

*The first Reason of the Non-conformists to prove our manner of Kneeling Idolatrous, because, before a Creature.*

Abridg. Linc.  
p. 56.

*To adore God in, or before any creature, without warrant of the word of God, is Idolatry.*

*Our Answer.*

This Position may not runne current, without all exception; for to exclude, from the act of the *Adoration of God*, or of *Christ*, all these Prepositions of *by*, *in*, *before*, onely in respect of the creatures; were consequently to forbid vs to pray *by*, or, *with* our tongues, the Instruments of *Adoration*; or, *In* the Temple, the house of God, and the place of the solemne *Adoration*; or yet either directly against vs. *Before* the Table of this sacred Banquet, and Supper, called the Lords Table; or else upwards *Before* the heauens aboue, towards the Celestiall seate and Sanctuary of God. Therefore except you will compell vs to *Adore God*, with our lips and eyes shur, you must admit of some limitation; and, by some distinction, shew, when, or how a man may *adore, by, in* or *before a creature*, without *Idolatry*: whereof wee are to say more in the Sections following.

## SECT. XXV.

*Their second Reason, to prove our foresaid Gesture of Kneeling Idolatrous, because there is in it a Relatiue worship.*

M. Nic.

*Because all relative Adoration of God, before a creature, with respect unto it, is Idolatry. But the reuerence used in the receiving*  
of

of the Sacrament, is a relative adoration of Christ, with respect vnto the Sacrament; for they say, they do reverence to the Sacrament, which is Idolatrous.

*Our Answer.*

We expected that you would at least haue endeauoured to proue, in our manner of *Kneeling* a *Papish* kinde of *relative* worship, which is (as in their *Crucifixe*) to fasten our diuine *Adoration* vpon the *Creature*, that it may so, by a representatiue *relation*, be conueied vnto the Creator; whereof we are to speake in the Section following. But, in stead of *worship*, by representatiue relation to *Christ*, you speake onely of a *Relation* from God vnto the *Creature*, telling vs of a *relative Adoration* of *Christ*, with respect vnto the *Sacrament*, which is extremely different, as you may iudge by your owne Actions.

For do not you your selues allow a *relative Reuerence* (and that iustly) in reading the word of God; a *Reuerence* in praying vnto God; a *Reuerence* in religious hallowing of the Lords day; a *Reuerence* in entring into the solemne place of Gods worship, which is the house of God? and haue not all these a *relative* respect betweene God and his *Creatures*? for the Scriptures, which are but lines of Inke, are *Creatures*, yet such as are called *holy Scriptures*; and are *Signes* expressing vnto vs the Truth of God. The words of mans voice are such *Creatures*, which by ancient learning are called *σύμβολα τῶν ὀντων*; that is, the *Signes of things signified thereby*; and being vsed in prayer vnto God, do present our *Humilitie*, *thankfulness*, and *Adoration* vnto him. The Sabbath day is, as all other daies, a *Creature* of God, and yet is set apart, and appropriated by GOD vnto his *Adoration*, and

commanded, in that regard to be hallowed of vs, which is in a respect that wee haue from God vnto it. The solemne place of Gods worship, wheresoeuer it bee, is a *Creature of God*, and hath reference vnto God, as an house to the owner thereof. Now shall these be vsed with a Religious *Reuerence*, and with a *relatiue* respect, and shall onely the blessed *Sacrament* of our Lord Iesus Christ bee Celebrated without any such *Reuerence*? *Procul hinc, procul este* ---.

But I know you cannot bee so profanely-minded toward this *Sacrament*, because you are not ignorant, that this is the whole Argument of that Chapter of S. Paul, 1. Cor. 11. telling them of the visible Iudgements of God vpon many of the *Corinthians*, thus; *Many of you are sicke, and many are asleepe, (that is dead,) but why? [ob hanc causam] for this cause*, saith the Apostle, to wit, because they came so prophanely vnto it, as if they had come to the heathenish Bacchanals, or to their owne *Domesticall* Tables. For thus he saith; *Haue you not houses to eate and drinke in? but you come hither, not discerning the Lords bodie?* As if he had said, Doe you come so *homely* vnto this spirituall Banquet, ordained for the refreshing and replenishing of your soules, which you are to partake of, with hope of remission of your sinnes, in this life; and of a blessednesse both of your bodies and soules, in the Resurrection of the iust, through the vertue and price of your redemption, by the death of Christ, in his body Crucified, and blood shed for you?

1. Cor. 11.

Verse 30.

Verse 22.

Verse 29.

SECT.

## SECT. XXVI.

*Their first Confirmation of the aforesaid pretended Idolatry, by relative worship, in Kneeling.*

*Yea there hath bene found in all ages, the roots of Idolatry (if not grosse Idolatry it selfe.) to give to the signe that shew of outward Reuerence and Adoration, which is due to the thing signified, and to the giner himselfe.*

Abridg.Linc.  
p.68.

## Our Answer.

What a sinister supposition is this? as though that the Reuerence, due to Christ were giuen vnto the *Sacrament of Christ*? this, we confesse, were true Idolatry.

You may not thinke much, if our Church do now sharpen her Censures and Corrections against you, who thus multiply your Calumniation against her, especially in this branding her with no lesse heynous a Crime than Idolatry, which is (as being the most vile of all other) called in holy writ, not onely *abominable*, but also *abomination* it selfe. It will therefore concerne you to make good your godlesse aspersions, by some manner of reason; for this which you deliuered in the last place, is rather a reproofe of your supposed guiltiness, than any proofe thereof.

## SECT. XXVII.

*Their second Confirmation of the pretended relative Idolatrous worship.*

*Else why is it not vsed in Baptisme, as well as at this Sacrament, except that, with the Idolatrous Papists, wee will say that it is of greater dignitie then the Sacrament of Baptisme?*

Abridg.Linc.  
p.68.

Our

## Our Answer.

Nay rather, seeing that you know the doctrine of the Church to esteeme both the *Sacraments* of equal dignitie (for as much as they proceede from the same authoritie of our Saviour, and are ordained for the same end, euen to bee *seales of faith*, concerning the promises of saluation vnto vs ) Why do you make such an odious obiection, and not rather thinke that this *Reuerence* is inioyned without any *Papist* intent? Cannot this satisfie you, but you will stil exclaime and say, Why is this reuerence done at the receiuing of the *Eucharist*, except it be with the *Idolatrous Papists*? I tell you, this is done, not to consent with the *Idolatrous Papists*, but absolutely to confute them, who cannot but acknowledge, that our *Sacrament* of *Baptisme* is a very perfect *Baptisme*, according both to the essentiall matter, and manner, which Christ himselfe ordained. But as for our *Sacrament* of the *Eucharist*, they do ( as hath bene shewen ) vilifie it as common and ordinarie *bread* and *wine*. The difference then, as you see, is, not in an opinion, that the *Eucharist* is of greater dignitie than *Baptisme* with vs; but because it is of lesse esteeme among the *Papists*.

See about.

Notwithstanding be not offended with me, if that I cannot thinke any of you so irreligious, as not to be willing to *kneele* reuerently in holy prayer vnto God, in the time of the Celebration of *Baptisme*; especially when prayer is vsed to God, to *blesse his owne ordinance* in the behalfe of the child. Which manner of worship, is so farre from *Idolatrie*. that the very *Infants* baptized, if it could speake, would say, that the *Adoration*, there, is not directed vnto the Element of the water, but vnto God, for his grace vpon the child.



## SECT. XXVIII.

*The third Confutation of the pretended Idolatry,  
by Relative worship.*

Or why doe wee condemn the Papiſts, for Kneeling and praying before a Crucifixe? This Bellarmine doth inferre vpon the opinion of ſome that hold, that Chriſt, although he be not corporally preſent, may be adored in the Sacrament; then ſaith he, it is not Idolatry to Kneele before an Image. And indeed thus the Papiſts answer: We (ſay they) doe not worſhip vnto the Image, but vnto God, that is represented thereby.

Abridg. Line:  
p. 66.

*Our Answer.*

There is, in the place alledged, objected againſt Proteſtants a Teſtimony out of Nazianzen; in the ſame place P. Martyr Answer to that Teſtimony is fully related; then followeth the Reply of Bellarmine, vpon that Answer of P. Martyr, and now our Non-conformiſts bring in their inference from Bellarmines Reply. So that this play conſiſterh neceſſarily of foure parts; Nazianzen the ſpeker, P. Martyr the expounder, Bellarmine the Replyer, & the Non conformiſts, the Applyers of Bellarmines conceit. It will not diſpleaſe our Reader, to ſee each partie A& his owne part.

Bell. l. 1. de  
Euch. c. 18.

First, Nazianzens Teſtimony is this; *Super Altare coli Chriſtum*: Chriſt is Adored, vpon the Altar. Whence the Papiſts collect, that men muſt adore, with ſigne worſhip, the Sacrament that is vpon the Altar. Secondly, P. Martyr Answereth; *Coli quidem Chriſtum, ſed coli in Symbolo, ſicut in ſymbolo ſignificatur*: That is, Chriſt is worſhipped in the ſigne, as hee is ſignified thereby.

Thirdly, Bellarmine replyeth; Then (ſaith he) may it be lawfull to fall downe before the ſigne and to Adore Chriſt there, although abſent fro thence, & conſequently it is lawfull

to fall downe, and worship the Eucharist, and Images of Christ; neither is this Idolatry, as Protestants exclaime.

Fourthly, hence our *Non-conformists* follow *Bellarmino*, and borrow of that good fellow his staffe; to knock their fellow-brethren withall; but leaue *P. Martyr*, now defending the common Cause of all Protestants, as if they had conspired, to betray their owne Advocate into the hands of a common Aduersarie.

But we must in part excuse them; because they dealt not thus in malice, against his person; but in ignorance of his iudgement: for *P. Martyr*, discussing the same Argument else-where, doth fully expresse his owne meaning. *Adoration* (saith he) consisteth in *Inuocation*, confession, and giuing of thanks, all which are due vnto God, and vnto Christ, where soeuer they do manifest themselves vnto vs; which is done three manner of wayes; First, by the inward thought of the heart moued by the Spirit of God, in our earnest apprehension of God, and of Christ: then followeth our Adoration of them, by inuocating, Confession, and giuing of thanks. Secondly, they declare themselves sometimes by externall words, as by holy Scriptures, & godly Sermons. And thirdly, by outward signes, as in the Arke of the Couenant, and in our Sacraments; yet so that Adoration be not fixed vpon the symbols, or signes, but, in Spirit and in Truth, vpon Christ sitting on the right hand of God in Heaue. Notwithstanding, because the simple people, by reason of the error of Transubstantiation, rooted in them, cannot so easily vnderstand this, I should thinke, that men should abstaine from outward prostrating themselves in kneeling, vntill they bee better instructed. I confesse that many do godlyly kneele, and Adore at the hearing of these words, [Et verbum caro factum est.] where notwithstanding not the words, but the things are adored: euen so the signes

in

*in the Sacrament are not adored.*

Wherein *P. Martyr* could haue no other meaning, than, by a *significatiue relation*, from the *signe*, to the thing *signified*. For a man, in *Kneeling* at the *Sacrament*, should vpon the sight thereof abstract his thoughts from the sensible object, and lifting vp both his eyes, and his heart vnto heauen, should *Adore*, that is (as he saith) *inuocate*, *confesse*, and *giue thanks vnto God*, and *vnto Christ*.

But how shall this Answer iustifie the *Papish* manner of worship; *Kneeling before*, and to an *Image*; sometimes inuocating the *Image* it selfe, and fixing their thoughts vpon it; or at least vling to *Adore Christ*, with it? as we shall proue. Whereas, contrariwise, this our *Adoration of Christ*, arising from the sight of the *Sacrament*, is no more, in the iudgement of *P. Martyr*, than when at the hearing of the sensible words of the Scripture, or of a godly Sermon, our thoughts are not fixed vpon the Elements of words and syllables, but by them are eleuated and drawn vnto *Inuocation*, and *thanksgiuing vnto God*. According to this meaning, *P. Martyr* (you see) alloweth *Kneeling*, at the receiuing of the *Sacrament*, to a people *instructed*. Now if, after threescore yeeres preaching, our people haue not beene sufficiently *instructed*, the cause must be imputed either to the ignorance, or negligence of their Teachers; except you will haue vs thinke, that they are past instruction. Hitherto of our particular Answer.

## SECT. XXIX.

*Our more generall Confutation of the Non-conformists, proving both that a Reuerence is due, at the receiving of the blessed Sacrament; and that the Reuerence, by Kneeling, hath not Affinity with the Romish Idolatry, first, by reason, and the grounds thereof.*

As differences of Colours are best discerned, when they are compared together; so may we most easily distinguish the diuers opinions, both of our *Protestants* from *Papists*, and of *Papists*, among themselves, concerning *Relative*, or *Respective worship*, by onely relating of their different objects; especially in these termes, concerning *Reuerence*. We shall therefore first discover the error of *Poperie* herein: and so will the truth of our *Reuerence* be better discerned.

## SECT. XXX.

*Our first ground of Confutation is, by discovering of the Romish superstition, in her maner of worship, whether Relative, or Absolute, or ioinly both.*

The *Relative* maner of *Worship*, (as it is professed in the Church of *Rome*) appeareth to be of two sorts, according to the two different opinions of her professors.

## SECT. XXXI.

*The first opinion of Romish Relative worship, and our difference from it.*

Some *Romanists* are produced, by *Bell*, to hold only this respect

respect in their worship, by an Image; namely, to fall downe Before it, and By it, and In it, to honour the person that is represented thereby: which opinion he attributeth vnto Alexander, Durand, and Alphonsus de Castro: vnto whom Suarez the Iesuit adioineth Holser, and Picus Mirandula. Amongst these, Durand may speake for the rest. This kinde of worship of an Image (saith he) is but improperly and abusively so called, because, by the Image, wee haue a remembrance of the person; which is worshipped as well in the presence of the Image, as if he were really present.

Bellar. l. 2. de Imag. Sacra. c. 20.

Suar. Tom. 1. in Tho. quæst. 29. disp. 34. lect. 3.

This opinion, among many other intolerable conceits of the Papists, about their relative worship, seemeth most tolerable; and yet I may aske any ingenuous man, whether he euer heard (I doe not say our Church, but) any approued Doctor therein, teach, that we do, or ought to Kneele before the Sacrament; that By it, or In it, wee may personally worship Christ, as if he were really present.

But you peradventure will aske me, what is then the respect, that we haue to Christ in this receiuing? Haue patience a while, vntill we shal come to this point; and be not too hastie to vrge vs, to deliuer all at once. It is a dangerous thing for men to gallop in: rough and rockie waies.

For the present, be content to know, that whereas the Papist doth directly prostrate himselfe to the Crucifixe or Image, with an opinion of holiness and efficacy in that object, to make his prayers more acceptable, and therefore hath some confidence in it, & by it, to be more easily heard of God: this cannot but bee exceedingly superstitious. But our Kneeling is not so directed, that either *in hoc obiecto*, vcl *per illud*, wee may be more acceptable; but wee vse it, *siquam obiectum à quo*, that vpon sight of this Sacrament, as a visible Word, (euen as at the hearing of the audible words of Gods booke) our hearts may be

Bellar. Cere-  
monia non  
sunt res indiffe-  
rentes, sed sunt  
res viles, meri-  
toriz, & para  
quædam cultus  
diuini lib. 2. de  
eff. & sacram.  
c. 31. lect.  
Quinta prop.

moued to a spirituall contemplation of God, and of Christ, vnto whom wee pray. The *Papists* adoration is somewhat *Inhaesive in obiecto*, or *adhaesive per obiectum*; but ours is, *abstractive ab obiecto*. Thus much of the first manner of *Relative worship*.

## SECT. XXXII.

*The second Romish Opinion of Relative worship,  
and our difference from it.*

You haue obiected, against vs, the *Papists* in generall; and by name haue called in *Bellarmino* for your Proctor: We are desirous to heare him speake, and deliuer vnto vs that opinion, which hee himselfe holdeth, and defendeth, as the generall doctrine of the *Romish Church*. And it standeth thus. *Images are to bee worshipped with the same honour, wherewith the person represented is honoured, although improperly, and accidentally.* How like you this piece of learning? I know, you abhorre it, and our Church (you know) doth as much detest it, as your selues.

Yet is this the man, forsooth, from whom you learned to compare the *Romish worship* of a *Crucifixe*, vwith our worshipping of *Christ*, in receiuing of the Lords *Sacrament*. That therefore you may bee confuted (as the Schoole speaketh) euen *In terminis*, I shall intreate your Proctor to expresse the meaning of his former proposition, in their manner of worship of the *Crucifixe*; *Enen as* (saith he) *when the Preacher saith vnto the Crucifixe, [ Tu redemisti nos ] this is spoken to the Crucifixe, not as it is an Image, or as it is wood; but as it is taken in stead of Christ himselfe: that is, they are spoken to Christ himselfe, whom it doth represent.*

Bell. l. 2. de Imag. lanc. c. 22.

I returne to the proposition, as it is delivered by *Suarez*, a principall Iesuit. *The Image* (saith he) *is & ought to be adored with the same worship, wherewith the person signified is honoured.* Which he labourerth to proue by the Council of Trent; where it is thus decreed: *By Images which wee kisse, and before which we fall downe* [*Christum adoramus, & Sanctos veneramur*] that is, *Wee adore Christ, and reuerence the Saints.* Whereupon the Iesuit maketh this Comment: *Per* [*adoramus*] *latria*; & *per* [*veneramur*] *dulia* significatur. By [*adore*] is signified [*latria*:] meaning the worship, which, they say, is proper vnto God (so they professe to adore *Christ* in worshipping an *Image*;) and by [*reuerence*] is signified *Dulia*, which is that worship wherewith they say, in worshipping of the *Images* of *Saints*, they honour the *Saints*.

Conc. Trid.  
Sess. 25.

And consult both with *Ballarmine* and *Suarez*, and the whole Schoole of *Iesuites*, reporting vnto vs the doctrine of the Church of *Rome* at this day; and they all conclude, that the *Image* of *Christ* or of *God*, is honoured *Eodem actu latria*, with the same act of *Latria*, which they call *Diuine worship*; *Quamuis modo quodam inferiori*. Are not these excellent *Chimists*, who can extract a *Degree of worship* *Inferiour* to that which is *Diuine*, from an *Act of worship* which is properly *Diuine*? Which if they could, yet how shall they make their people so metaphisicall?

But what will you say to all this? do not your consciences tell you, that the Religion of our Church hath catechised you, from your infancy, to execrate and condemne all such sacrilegious *Relation* of the *Worship of signes*, as this is; wherein they professe in the very same act of *Adoration* (which they call *Latria*, that is, a worship proper to the *Diuine Maiestie*) to *adore* both the crea-  
ture



ture, and the Creator; yet (as they will make vs beleue) to the one *modo quodam inferiori*, which is a Metaphysicall conceit, apprehending a difference of manner in the Identitie of action, whereof their people (in whom Ignorance is the Mother of Deuotion) are no doubt very capable. For how can they, in an act of *Latria* to an ( according to the ancient acceptation of the word ) Idoll, free themselves of all *Idolatrie*? Thus much of the *Romish* manner of *Relative* worship.

SECT. XXXIII.

*Thirdly, the Romish Decree and absolute manner of worship both of an Image, and of the Sacrament.*

*First, concerning an Image.*

Their profession herein is to worship the Image (*tantum obiectum quod colitur*) even that which they see, and kneele before; this Bellarmine discovereth in two propositions. The first; *The Images of Christ and of the Saints are to be worshipped not onely improperly, by themselves, and not as they doe represent any person, so that the Images themselves terminate (I may render it, possesse) that worship, as they are considered in themselves, and not as they represent any person.* And he addeth, saying; *If that Images were not to be worshipped, but onely improperly; as signes, before which; or, by which; or in which the person represented is honoured: shew may we deny (saith he) that any are to be worshipped as al.*

Now that you haue heard your Proffor speak, & tell you that the *Romish* Church alloweth a worship of *Images* without relation vnto any person, whose Images they be: You are chargeable to shew that this superstition may be iustly imputed vnto vs. It is manifest that you cannot: for the worship, which you call into question, is onely *relative*; and this of Bellarmine is professedly given to *Images*, and to *signes*, without any relation at all.

SECT.

Bellar. quo  
supra cap. 28.

## SECT. XXXIIII.

*The second absolute, and direct Romish worship of  
the Sacrament, idolatrously.*

It is the *Romish* profession, to *Adore* the *Sacrament* (namely the corporall substance contained therein) as the very person of the Son of God, in the proper substance of his bodily presence; which we iudge *Idolatrous*, not only by an *Accidentall* possibility, but by an *absolute* infallibilitie,

For first, that the worshippers do *adore* the *bread* with diuine honour, in stead of *Christ* himselfe (which possibility the Doctors of the *Romish* Church do confesse) may happen to their *Adoration* of the *Eucharist*, by reason of many possible accidents: as if he that consecrateth haue not had a true *Ordination*; or, in consecrating of the *Sacrament*, haue not a right *Intention*; or, in uttering the words of *Consecration*, faile in his syllabicall pronunciation; or, if the formes of the *Sacraments* themselves, by vnfit admixtion, or putrefaction, lose their perfection. In all these possibilities (for euery one of them is possible) it may fall out that the *Romish* worshippers do *adore* with Diuine honour the element of *bread*, in stead of the Son of God: which what is it but, at least, an *Accidentall*, but yet true *Idolatry*?

See the Protestants  
Appeale  
l. 2. c. 2. sect. 23.

They haue, in this case, no other colour of euasion, than to tell vs, that when they kneele downe to *adore* this *Sacrament*, they do it with an implicite and inward conceit of the minde, saying; *If Christ be present, then I adore thee, &c.* But this is a most miserable shift, to make *Adoration* (which is the highest honour, & homage, which man oweth properly to God) vnto an Hypothetical beliefe [*if Christ be there.*] The truth of God telleth vs, that who so euer commeth to God, *He must beleene that God is*, that is,

honour him with a Divine faith, that he is wheresoever he is adored: But in *Ifs* and *Ands*, that is, in fallibilities, there can be no Divine faith. *Ergo*, this *Suppositiue* faith is meerey supposititious; because it is impossible, that the Ielousie of God should admit of a doctrine, or Religion, whereby it must necessarily happen sometime, that the creature should be worshipped with honour, properly due vnto the Creator himselfe. This be spoken of the possibility.

How much more *Idolatrours* must they appeare to bee, when as, by necessary consequences from *Scripture*, iudgement of ancient *Fathers*, and the aduocation of the perfectest *Senses* of man, it may be infallibly proued, that that which they adore, as Christ himselfe, remaineth still in *figure, forme, and substance*, the same Bread, that it was before *Consecration*? This inferreth such an infallibilitie of their *Idolatri*, that it is impossible, but the *Papish Adoration* of this *Sacrament* must bee *Idolatrours*. From which kind of *Idolatri*, whether possible, or infallible, you will free vs before wee conclude this cause.

Hitherto haue wee shewne what kinde of worship, in receiuing the *Sacrament*, ours is not; namely, not *Papish*; whether you consider the *Relative* kinde of worship, by making the *Sacrament* an obiect of *Adoration*, *In quo*, or *per quod*: or else the absolute manner of *Adoration*, by worshipping the *Sacrament*, *tanquam obiectum, quod adoratur*. Wee are now to shew, what is the obiect of our *Reuerence*, in receiuing the *Sacrament*.

## SECT. XXXV.

*The Relative Reuerence, which is used in our Church,  
in respect of the Sacrament, is without  
note of Idolatry.*

First, if our *Relation* be made from the *Signe* to *Christ*, the thing signified; then, is the *Sacrament*, *obiectum à quo significatiue*: the *Signe* mouing vs to that [ *Sursum corda* ] to lift vp our mindes, from the earthly obiect of *Sense*, *Bread*, &c. to the body of *Christ*, the spirituall obiect of faith, vpon his Tribunall Seate in Heauen. Wherein (as hath beene proued out of your owne Witnesse) there can be no shadow of any *Idolatrous Adoration*. See above.

Or secondly, our *relation* may bee taken from *Christ*, to the *Sacrament*, as betweene a giuer and his gift; and so, in *Kneeling* downe, wee take this holy *Sacrament*, as the *mysticall* pledge and seale of the body and bloud of *Christ*, the price of our Redemption, apprehended by faith. Whereas therefore the deuout Communicant is vpon his *Knees*, praying to the blessed *Trinity*, to be made a welcome partaker of so heauenly a Feast; and praising the supreame Deitie for these Royall tokens of his grace; this respect and *relation*, being a reuerent taking of this so inestimable a gift, as from the hands of *Christ*, according to his owne Ordinance, cannot come within the least suspition of *Idolatry*.

## SECT. XXXVI.

*This our former relation of Reuerence, betweene a Giuer  
and his Gift, is illustrated by a Similitude.*

Wee were ready to illustrate our former Reuerence,

by the comparison of receiving a gift, from the hand of earthly Maieſtie; but wee perceiue that the *Non-conformiſts* are ready to preoccupate.

SECT. XXXVII.

*The Non-conformiſts prementum, vnto our  
Comparison.*

Abridg. Linc.  
p. 67.

*There is no proportion betweene the Ciuill reuerence, given to a King, or to the gift which wee receiue from him, and this religious reuerence to theſe bodily things; for there is farre more danger of Idolatry here, then there.*

*Our Answer.*

This obiection noteth onely a danger of Idolatry: but this is to feare where no feare is; for although there be not a Proportion of equality, betweene a Ciuill and religious reuerence; yet is there a proportion of ſimilitude, and the one doth ſingularly illuſtrate the other, in this caſe. For as a Ciuill gift ought to be taken with a Ciuill reuerence, from the hand of an earthly Soueraigne: ſo muſt a Spiritual gift, and the Inſtruments thereof, be receiued with a Spirituall and Religious Reuerence; as from the Maieſtie of Chriſt, who inſtituted, and ordained it for vs. And as the Ciuill reuerence, vſed in receiving the gift of the King, doth not derogate from the dignitie of the King, but rather eſta- bliſh it; becauſe the whole reuerence redoundeth to the King: ſo this our religious receiving of holy Rites, doth magnifie the Author, but no way deſie the gift. And doubtleſſe, none can be ſo ſimple, as ſeeing any Subiect, reuerently taking any grant, or eſpecially gift, from the hand of an earthly King, by the token of a King, or, if you will by a ruſh; as to imagine that worſhip to be derogatiue to the Royaltie, or Maieſtie of the King.

SECT.

## SECT. XXXVIII.

*Our second ground of Confutation is taken from the Testimonies of their owne Witnesses, requiring of Communicants Reuerence, in receiuing any such Ordinances of God.*

Wee are not ignorant, that many Protestant Authors are most frequent in condemning the gesture of kneeling, at the receiuing of the holy Communion; but how? as it is vsed *Idolously* of *Papists*, in a sacrilegious opinion, that the Element of bread, which they adore, is the very person of *Christ*; but not as it may be vsed religiously, by Orthodoxe and godly professors. For better demonstration whereof, it will be our office to produce their owne choicest Witnesses; all of them exacting of Communicants an outward reuerence; and some allowing also of this kinde of Reuerence, which is by *Kneeling*.

First, *M. Caluin*, chalking out, as it were, the right line of true Decencie, saith; *Sed opera pretium est, &c. It will bee worth our labour, to define what is to be understood by that decorum and Decencie, which Paul commendeth. Indeed, the end of Decencie is, partly that whilest such Rites which are vsed, may gaine veneration or reuerence vnto sacred things, we may be thereby holpen and exercised vnto Deuotion; partly that also modestie and grauity (which ought in all actions to be especially regarded) may most shine in them. But that must we account to be decencie, which shalbe so fit for the reuerence of holy mysteries, as is meet for the exercise of godlinesse, or else conuenient for ornament; nor can this bee without profit, but will serue for the admonishing of men with what modestie, religiousnesse, and reuerence they ought to handle holy things.*

In 2<sup>a</sup> Cor. 10. 4.  
P. 419.

To this end we are forbid, by the Apostle, to mingle our prophane drinkings with the holy Supper of the Lord; that women come not without the couers of their heads; and many other things we use, as namely, our praying upon our Knees, with our heads bare; and wee administer the Sacraments of the Lord not sordidly [sed cum aliqua dignitate,] but with a kinde of Dignitie, You that haue excepted against vs, for Kneeling to auoide prophanation, doe you see how instantly and vrgently M. Caluin requireth an outward Reuerence, in the handling of such sacred Rites?

B. Jewell, art. 8.  
of Adoration  
p. 282. of the  
last edition.

Secondly, Bishop Jewell, falling vpon the same subiect, saith; Neither do we onely adore Christ, as very God, but also reuerence the Sacrament, and holy mystery of Christ his body and blood; and, as Saint Ambrose teacheth [Baptismum Christi ubicunque est veneramur,] That is, wee worship Baptisme whereseuer it is had; and according to the Councell of Athanasius, [Dominica verba attente audiant, & fideliter adorent,] Let men diligently heare, and faithfully reuerence the words of God. Briefely, we worship all other like things in such religious wise vnto Christ belonging; but these things we reuerence as holy, and as appointed, and commended by Christ: but wee adore them not with any diuine honour, as Christ himselfe. Doe you not now see a Reuerence due vnto the Sacrament, without Adoration; that is to say, a Religion void of Idolatrous superstition? namely, by Relation from the giuer to the receiuing of the gift.

Zinck, de Re-  
demp. l. 1. c. 17.  
p. 497.

Thirdly Zanchie, labouring likewise to remoue two contrarie Vices; as the deadly enemies of Gods worship, the one is ἀσέβεια, that is, Contempt, or neglect of due worship; the second is ψευδοσέβεια, false and superstitious worship; to the end he might establish that golden meane, called σεβεία, which is the true sincere worship of God:



God : Hæe, against the former Monster of Contempt of holy worship ( out of the Apostles doctrine, 1. Cor. 11. whereby were condemned the vnreuerent commers to the Eucharist ) collecteth, saying, *The Sacraments are to be used w<sup>th</sup> outward Signes & Tokens of honor & reuerence, not in regard of themselues, but in respect of Christ by whom they are instituted : for God himselfe, when he forbade in his Law, the worship of any Images of mens making, yet taught hee that his owne Images, to wit, his Sacraments, the signes of heavenly things should not bee handled without some honour and reuerence. For as the word of God, although it must not bee adored, yet ought it to bee handled, and hearkened vnto w<sup>th</sup> Reuerence: so are the Sacraments worthy of Reuerence, which the Apostle perswadeth vnto, when hee teacheth that men must eate the Sacrament of the Lords Supper [ Digne ] worthily. For although this worthinesse consisteth in the mind of a man, which is indewed with faith and Charitie, yet may it bee also referred to an externall Reuerence, seeing that they among the Corinthians, that came irreuerently vnto the holy Supper, w<sup>re</sup> grievously chastened of the Lord, as the Apostle teacheth in the same place.*

Zanchibid.

Ibid p 531.  
c. 17. The 110.

Fourthly, M. Beza is alledged, as although commending both inward & ourward adoration, v<sup>hen</sup> these fearefull Ceremonies are celebrated : yet that, for the auoiding of danger or else suspicion of idolatrie, he held it dangerous to vse the Gesture of Kneeling in the Act of receiuing. It is true, and so it may be very requisite in those places and times, whereof he spake : and his exception is onely that it might bee dangerous by some Consequence. But M. Beza saith not that the gesture of Kneeling, in the act of the receiuing the Sacrament. is idolatrous in it selfe ; No, but the flat contrary. *Geniculatio denique cum Symbola accipiuntur, Speciem quidem habent pia & Christiana reuerationis,*

Abridg. Linc.  
p. 64.Beza Epist.  
11. p. 109.

*nerationis, ac proinde olim potuit cum fructu usurpari.* Do you not obserue that he condemneth not the *gesture* in it selfe, which (saith he) might haue bene profitably used in former times; namely, before that it was *Idolatrously* abused in the *Papish* Church? Which Testimonie as it cannot preiudice our Church which is now so seuered from *Poperie*, euen in this point of *Adoration*, that *Papists* themselves do know and confesse it; so doth it iustly condemne your condemnation of the act of *Kneeling*, by iudging it to bee in it selfe directly *Idolatrous*. If you shall persist to tell vs, that *Beza* was of your Iudgement, then must you grant, that with the same breath, he defended a commendable *Idolatri*; seeing that he iudgeth the act of *Kneeling* to be in it selfe a profitable *gesture*, euen in the receiuing of the *Sacrament*.

P. Mart. Loc.  
Com. Clav. 2.  
c. 4 p. 203.

Fiftly, to the same purpose, and somewhat more expressly *P. Martyr*: *I do not contend* (saith he) *that Ceremonies should bee euery where the same, but yet we ought to provide that they be not against the word of God; yea they should as much as may be, be reduced vnto edification and decencie. Therefore it is no matter of difference whether wee receiue the Sacraments sitting, or standing, or Kneeling, so that the Institution of Christ it selfe be preferred, and occasion of superstition removed.*

This his Position containes in it, these two suppositions; the first is that *Kneeling* at the receiuing of the Communion is not an act of *superstition* it selfe: Secondly, that it may possibly be vsed now without danger of *Superstition*. And is not this also a plaine contradiction vnto your former assertions? I make no question but all other the Authors, who haue spoken absolutely for outward *Reuerence*, in the vse of sacred *Mysteries*, would not haue bene more vehement in condemning the *Idolatri*,  
and

and sacrilegious manner of *Kneeling* of the *Papists*, then they would haue become (at the least) equall and indifferent, to admit of our custome of *Kneeling*, if that they had beheld the decent integritie that is vsed therein. All this while we haue kept aloofe off; we come at last to parly with the Non-conformists themselves.

## SECT. XXXIX.

*Our third Confutation of the Non-conformists, and iustification of Our selues, is from the confession of Bellarmine, excusing Protestants from the suspicion of Adoration; even because they hold the matter of the Sacrament to remaine Bread.*

This our Iustification, I confesse, is against their will: for it issueth out of an obiection, which the Non-conformists haue made to accuse, and condemne our Church.

*The Non-conformists Obiection.*

*And Bellarmine hauing said that we, (whom hee calleth Calvinists, and Sacramentaries) do not adore the Sacrament, neither, saith hee, should any man maruell at that, seeing they doe not beleoue that Christ is really present, but that the bread in the Eucharist is indeed nothing else but the bread that came out of the Oven.*

Abridg. Line.  
p. 37. quoting  
Bellar. l. 4. de.  
Euch. c. 19.  
art. 1.

*Our Answer.*

Do you not remember *Iosephs Cloke*, which his Mistressse caught hold of, to draw him to her lustfull bed? who notwithstanding afterwards, in a complaint vnto her husband, turned the same Cloke as a witnesse a-

gainst *Ioseph*, to conuince him of folly; notwithstanding it was, indeed, and in truth, a full demonstration of her owne filthinesse, and dishonesty. And see you not how wittily you do imitate that fact of *Iosephs Mistris*, by objecting to the Church of *England* the speech of *Bellarmino*, which in true construction may be a sound and euident Argument for her iustification: Seeing, that *Bellarmino*, so great an Aduersary, confessing that *Protestants do not adore the bread*, euen because they beleue it to be bread; doth consequently acknowledge, that they, by their receiuing of this *Sacrament*, cannot possibly be guilty of the Romish manner of *Adoration* of the outward Elements. What needeth therefore so great an outcry in the eares of simple people, to the slander of the true Church of *Christ*, by associating her, as afterwards yedo, with the Synagogue of *Antichrist*, in an *Idolatrous* reverence?

I alwayes expected, that, as often as you take from the mouth of *Bellarmino* such kind of speeches, as this, objecting that wee thinke the *Sacrament* to bee nothing else but *bread*, that came out of the *Ouen*; you should haue shewne your selues zealous Aduocats for the common cause, by controlling the Iesuits impudencie: according as *M. Jewell* might haue instructed you, in his Answer against the like scoffe of *M. Harding*, in vilifying of our *Sacrament*. Whereas *M. Harding* (saith hee) *vnjustly defameth vs*, as reckoning the *Sacraments of Christ* nothing else but *Tokens*, let them vnderstand that we both thinke and speake reuerently of *Christ* his *Sacraments*, as knowing them to bee the *Testimonies of Gods promises*, and instruments of the holy Ghost: and as wee make not the *Sacrament of Baptisme* bare water, notwithstanding the nature and substance of water remaineth the same still; so wee make not the *Sacra-*

ment of Christ his body and bloud, bare bread and wine: for, as S<sup>t</sup> Augustine saith, [*Videndum est, non quid sint, sed quid significant*] We must not regard so much what they are, (namely in substance) as what they signifie, to wit, according to the new nature that they haue of a *Divine Sacrament*,

## SECT. XL.

*Our fourth Confutation of the Non-conformists, and Iustification of our selues, issueth from the Non-conformists owne Practise.*

*First, by their Intentionall Reuerence.*

You would account it an extreame iniury, to bee censured as contemners, or prophaners of these holy mysteries; or not to celebrate and receiue them reuerently, with the truly religious affections of your hearts and mindes: which you professe will bee the dutie of euery worthy Communicant, that shall rightly *discerne* in this Sacrament *the Lords body*. This being granted (which without impietie cannot be denied) it ministreth vnto vs an Argument, whereby you may bee confuted (as I suppose) without all contradiction. 1. Cor. 11. 29.

First, I may reason thus: That manner of Reuerence, which it is lawfull for a Christian to conceiue in his mind, the same is as lawfull for him (the case of Scandall excepted) to expresse in his outward gesture of bodie. But it is lawfull for a Christian to conceiue such a *Relative Reuerence*; as from the sight of the Sacrament (being *Obiectum a quo*) to raise his thoughts to a contemplation of the mysticall and spirituall object of faith; signified thereby: and vpon the vnderstanding of the mysticall, euen the body and bloud of Christ really (al-

beir not corporally) exhibited vnto vs in this Sacrament, to receiue these visible pledges of our redemption, by the death of *Christ*, (as the *Obiectum proprium quod*) with all holy and reuerent deuotion of heart and mind. Therefore, it is lawfull to performe a sensible and bodily reuerence at our outward receiuing thereof.

The infallibilitie of this Consequence ariseth from the difference which is between the inward, and outward Reuerence: for the inward reuerence is the formall part and very soule of reuerence, and farre exceedeth the bodily, which is but onely the materiall. Where therefore the materiall and bodily forme of Reuerence is accounted Idolatrous, there the Intentionall & formall much more; because the worship is in it selfe an Act indifferent, and so may become either religious, or superstitious, by the vse, or abuse thereof, according to the intention and mind of the Agent: euen as we may discerne in this one word, *Aue*, vsed in salutation; for many came to *Christ*, and said *Aue*; *O haile Master*, and did honour him; the *Jewes* also bowed to him, and said *Aue*; and dishonoured him. The difference of these two consisted not in the outward gesture, or speech, which was the same (both sorts Saluters) but from the diuerse Intentions, the one kinde performing their salutations in ciuility, but the other in mockery. Euen so the gesture of *Kneeling* is an act indifferent in it selfe, being vsed as well of Children to their Parents, as of either religious persons to God; or sacrilegious vnto Idols: but the formall distinction of each one proceedeth from the mind and affection of the Actor, for that, which is in children pietie, & in subjects loyalty, the same is in the truly religious deuotion, and in the superstitious and sacrilegious Idolatry.

Vpon these Premises we inferre this conclusion; that  
if

if there be in you an inward, relative reuerence of soule, in the receiuing of this blessed Sacrament, from a respect had betwixt the *Dauer*, God, and this holy Sacrament, being so precious a pledge of our saluation: then can it not be vnlawfull, to giue some expresseion of this your religious intention, by the same visible reuerence, in one, or other outward gesture of the body; especially being to participate of the Sacrament, the seale of mans redemption, both in body and soule. And indeed the bodily parts of man are nothing else but the Organs and Instruments of the affections of his soule. If therefore that godly *Indignation*, which the *Publican* had against his sinnes, bestrewing (as it were) his owne heart, commanded his hands to *Knoeke on his breast*: If *Hope listeth up pure hands* in prayer vnto heauen, in confidence of Gods promises: If holy *Faith* moued the womans hand to pull *Christ by the hemme of his garment*, in beliefe to be healed by some *uerue* from him: If *Charitie* stretched out the *Samaritans* hand, to *Bind up the wounds* of the distressed man, that lay *halfe dead* by the way: If *Denotion* towards God in *Lydia*, charged hereares to giue *Attention* to Gods word: If *Contrition* for sinne powred out of *Peters eyes* *bitter teares* of repentance; shall not the vertue of *Humilitie* haue some power to make demonstration of it selfe, in an acknowledgement of so vnderferued mercy, as is to be partaker, by faith, of the *body and blood* of our Lord *Iesus*, by some significant gesture of bowing the body at the receiuing thereof, answerable to the religious affection of your mindes? Thus much of the *Intentionall Reuerence*.

Luke 18.

1. Tim 2.

Math. 9.

Luke 10.

AQ. 16.

Math. 16.



## SECT. XLI.

*The second Practise of the Non-conformists, for our  
iustification, is Bodily: And this is either Acci-  
dentall, in respect of the Communicants;  
or Proper, in the manner of com-  
municating.*

*The Accidentall is their Bodily presence, communicating  
with vs in the Sacrament, notwithstanding  
our manner of Reuerence.*

This shall be my Reason: *Idolatry* is set downe, in the booke of God, as a necessarie cause of Separation from all *Idolatrous* worshippers: for what infinitie is there betweene God and *Belial*? Which one cause, although it were only, might iustifie our departure out of the *Romish Babylon*. To this purpose, your Witnesse *Zanchy* giueth this *Thesis*. *Idololatria crimine inuoluntur qui cum Idololatrijs ipsos uel Idololatrijs communicant.* Contrariwise; the material breaking of bread, that is, the communicating in the blessed Sacrament, is a principall note of Vnion in one Faith and Religion, seeing that this Sacrament it selfe is a mysticall signe of the vnion of the faithfull among themselves; from which it hath receiued the Appellation to be called the *Communion*. Now therefore, you hauing the grace to abide in the wombe of our Church, and to liue in one Brotherhood with vs, in a publique profession of one doctrine and worship of God, in Prayers and Psalmes, and in the Communion it selfe, doe thereby proclaime that wee are nothing lesse then *Idolatrous*. And now deliberate with your selues whether you, by this your manner of calumniating, and traducing of the Churches practise, to call it *Idolatrous*, haue not beene the

Authours

Authors of *Schisme* to the *Separatists*, and *Apostates* of these times; vnto whom you haue giuen their first bane (euen this suspition of *Superstitious* worship in our Church) whereby their hearts are so poysoned, and their braynes intoxicated, that now no Antidote of your making, can be able to cure them.

Take therefore vnto you the mindes of discrete and Christian hearts, eicher to bee that you seeme, or to seeme to be that you are; as glorifiers of God with vs in our Church, so for our Church; that therefore you do not dishonour her that is your Glory and your Crowne, seeking (as shee hath done many worthy *Martyrs* of *Christ*, and holy *Saints*) to breed and bring you vp, in the sincere faith of *Christ*, vnto your assured hope of eternall glory. Thus much of our iustification, by your *Accidentall practise* of consent, in Communion with vs, in this Sacrament.

SECT. XLII.

*The third Practise of the Non-conformists, is from their Bodily Reuerence, at the receiuing of their food, both Corporall and Sacramentall.*

*First of their Corporall.*

You your selues are known to be so reuerent in praying vnto God, as that in saying grace before meate, you vnto vncouer your heads, and you do well: but look now to the act, is it not an act of *Reuerence*? Why else are you vncouer'd? And is it not an act of *Spiritual worship*; wherefore else do you pray? And is not the outward object, whereupon you look, meate, euen the creature of God? how else can you desire God to blesse These  
his

*his creatures ? And is not this your Adoration of God, relative and respectiue, arising betweene the Gift, and the Giuer ? otherwise why should you haue reference in prayer vnto God, for his blessing vpon your meates ? And lastly, will you say ( for this Interrogatiue must needs conuince your consciences ) that this your Adoration is according to the Popish opinion, by a personall representation, in giuing any part thercof to the creature ; by adoring either It or In it, or By it ? How then should you iustly condemne that Romish Church of Superstition ? Nay, do you not acknowledge, that the respect, which you haue from the meate to God, is as from the gift vnto the Giuer ; and that Gods gift is an object, propter quod ; for which you pray, and render praise vnto him ? And why then do you infame our Church, as if shee were Idolatrous, which teacheth you, in these, and all other points of Adoration, how to auoide all Idolatry ? Surely he that cannot distinguish betweene these two, to wit, *Reuerence to God, at the receiuing of his Sacrament ; and reuerence to God, in the Sacrament receiued,* may, when he would warme him at the fire, burne himselfe in the fire. Thus much of your practise in *Reuerence*, at receiuing your corporall food.*

#### SECT. XLIII.

*Our first Confutation of the Non-conformists, and iustification of our selues, is from the proper practise of the Non-conformists, in their outward Reuerence, at the receiuing of this Sacrament.*

You may remember the whole passages, and very pases we haue gone, that wee might perswade you to allow,

allow, and embrace our outward *gesture of reverence*, in receiving of the blessed *Sacraments*: some taken from *Reasons*; from *Confessions* of your owne *Witnesses*; from your owne *Practises*; not onely *Intentional*, but also *Real*; and this both *Accidental* and *Proper*: and this, as in an outward and visible *reverence*, in receiving as well *Corporall*, as *Sacramental* food. All these foure having bene manifested; it remaineth onely that wee prove the last, concerning the *bodily Reverence* performed by your selves, at the receiving of the *Sacrament* it selfe.

I need not use many words; you receive this *Sacrament* with your heads *uncovered*, and would (I thinke) hold it a prophane act, not to give some outward semblance of *uncovering your heads* at the receiving thereof. This being your generall practise, I do not see how you may iustifie your owne *heads*, and condemne our *knees*; by whatsoever pretence you can make. Will you say that (*kneeling*, & *uncovering* being both practised about the same act) the one *gesture* can be more subject to *idolatry* then the other? I appeale to your owne *Witness*, who condemning the peoples *adoration of Images*, doth ioynely abandon these three *gestures*; *Genuflectionem*, *Capitis apertionem*, & *Corporis inclinationem*: *Kneeling on the knee*, *uncovering of the head*, and *bowing of the body*; where and whensoever they are applyed unto a false *adoration*: as being contrarie to the second commandment, (*Thou shalt not worship &c.*)

Zinck. de re-  
demp. lib. 1.  
pag. 401.

Or will you hold it reasonable to say, as some are thought to answer, that you, in the celebration of this *Sacrament*, beginning with prayer and *thanksgiving*, were *uncovered*; and that now it is but *continuatio actus*, & *continuing* of the same *gesture*, at the administration and participation thereof; either because of the publique *Psalmes*, then used in the Church, or for that you are ex-

exercised in a diuine meditation, about the Analogie between the elements of *bread and wine*, and the *body and blood of Christ*, signified thereby; by as reall an applying of the same *body and blood of Christ* to your soules, for the nourishment therof, as you haue a reall and substantiall incorporation of the *bread and wine* into your bodies; & that you are presently ready to proceed in other prayers: so that, being vncovered, you cannot be said, so much to put off, as to keep off your hats; nor to be made *kneele*, but to be found *kneeling*, at the receiuing of this *Sacrament*.

He that condemneth, in his own conscience, an other mans direct *vncovering* of the *head*, at the receiuing of the holy *Sacrament*, as superstitious, being himselfe *vncovered*; and shall notwithstanding excuse his owne *gesture*, because of the former pretence of a *continued action*, or spirituall meditation: This man shall bee but (as S. James calleth him) a *Paralogizer*, and *deluder of his owne soule*: because no act is called *good*, nisi *ex integra causa*, that is, when it is good in euery part; but it is euill, *ex quouis defectu*, that is, vpon any one defect. Therefore the *continuance* of the same *gesture* cannot make that action good, wherein any part thereof, in respect of the obiect, is condemnable in it selfe; because if the *reuerence* at the receiuing be vnlawfull, I ought, in my behauour, as well to haue declined that which ought not; as to haue practised that which ought to haue been performed; especially where (for God is a zealous God) there could bee the least *zealousie* or *idolatry*.

The nature of due *reuerence* will more clearly appeare by a sight of the contrary. If any Tenants, seeing their Lord riding, with his seruants, some before, and some behind, yet but meanelly furnished for their attendance, should be disposed to laugh and iest at them; & exercise

the same scoffe vpon their Lord approaching; would it bee any tolerable satisfaction, to say (when they should be called in question) that they did but onely continue their laughing and iesting?

Or will you hereupon suspect, that you haue erred, in being vncovered, and hereafter make amends with couering your heads? This would be but an hiddie, and giddie retractation, by which you must needs contradict the custome (as I suppose) of all the reformed Churches in Christendom: whereof one of your owne choicest Witnessess testifyeth, saying; *De hoc membro inter omnes pios constat, re ipsa enim hoc comprobant, cum ad Sacramentorum participationem reuerenter aperiunt; Capite accedunt; hac ratione protestantes, aquam illam Baptismi, panem & vinum Cæna non amplius esse res profanas sed sacras, per quas Christus seipsum, suamque gratiam communicat; eoque esse reuerentia dignas, &c.* It is a thing granted (saith he) of all godly men, and indeed testified and approued of them, by their coming to the participation of the Sacraments; Reuerently, with their heads vncovered, protesting thereby that the water of Baptisme, and the bread and wine in the Lords Supper are no common, but sacred things; whereby Christ doth communicate himselfe and his graces vnto vs, and that therefore they are worthy of this reuerence. Euen as (saith he) the word preached, although it is not to be adored, yet must it bee reuerently handled, as the word not of men, but of God: and so likewise the Sacraments, in the administration of them, are worthy of reuerence, whereunto appertaineth the saying of the Apostle, commanding vs to eat and drinke that cup & that, worthily; which worthinesse and dignitie, although it doth properly consist in the minde indued with faith and loue, yet may we not without cause referre it vnto the externall reuerence, whereupon it was that they, that came to the Lords Supper irreuerently, were

Zinck. de Re-  
dempt. lib. 1.  
pag. 531.  
Theol. 10.

*seuerely chastened by the hand of God. 1. Cor. 11.* You see how exactly this your choice and venerable Witenesse hath pleaded for an *externall gesture of reuerence*, by *uncovering the head*, at the receiuing of such holy Rites; which he maketh to be the same, in the case of worship, with the *bowing of the knee*.

You will peraduenture reply; If the case standeth so, concerning *uncovering our heads*, why are wee then condemned for irreuerence, and why is *Kneeling* required? Shall I tell you? I can conceiue but three reasons hereof: the first is, because diuers of you are thought to be *uncovered*, not with any intention to expresse your *reuerence*, at the receiuing of this *Sacrament*, because you condemn those that performe any *reuerence* by *kneeling*; therefore ye are vrged to *kneele*, that therby you may manifest your vnanimitie of one iudgement with our Church. Secondly, the order of *kneeling* hauing beene established by the Church, and being (as hath beene proued) a *Ceremony indifferent*, it is lawfully exacted, and ought to bee performed by you, for expresseion of vniformitie. Lastly, because that *women* also (who because of their sexe may not be *uncovered*) might shew the deuotion of their soules, by their bodily representation of *kneeling*; this gesture is required for an vniversalitie of *Conformitie*.

To conclude, be you exhorted but to permitt your *internall reuerence*, to become visible, by *bodily gesture*; or suffer your *knees* to be answerable to your *heads*, in outward *reuerence*: and then may we all ioyne the hands of true fellowship and *godly union*, in the participation of this holy *Communion*; and a more acceptable *Thanksgiving* in the *Eucharist* vnto the Trinitie, in one indiuisible Denie. To whom be ascribed all glory & praise for ever.

*Amen.*





## *An answer to a popular Obiection.*

**H**ave not a little marvelled, that any Reader, professing learning, should, since the publishing of this Booke, be so vulgarly conceited, as either to hold that worthy the name of a *Reason*, which some now object; or else to denie this *Treatise* to be a sufficient Answer thereunto; whereby the same Obiection hath beene more then often satisfied, although without the particular allegation of their Text, yet with evident Confutation of their meaning. Notwithstanding (that I may remove from the minds of such sucklings this so vnfolliid an apprehension) I haue beene willing more directly, and particularly to answer, as followeth.

### *The Obiection of some Non-conformists.*

*Christ being questioned by the woman of Samaria, concerning the right worship of God, answered, saying, [Iohn 4. Iohn. 4. vers. The houre will come, and now is, when the true worshippers shall worship the Father in spirit and in truth.] But this Ceremoniall worship is corporall and not spirituall. Ergo, it is not true.*

### *Our Answer.*

This your glosse doth oppose (in these wordes of *Christ*) *Spirit* against *Body*, and *Truth* against *Ceremonie*: which is but a very raw interpretation, because, for any

*An answer to a popular Obiection.*

to conclude that every worship, exercised in an outward and bodily manner, is therefore not spirituall; is as much as if with the same breath hee should denie Saint Pauls adoration to haue beene spirituall because it was done by *bowing his knees*; or condemne his *Confession* as vnspirituall, albeit auailable to *saluation*, because it was made with his *mouth*: or else detract all spiritualitie from the miraculous Collation of the gifts of the holy Ghost, because it was wrought by *the imposition of the hands of the Apostles*: Yea, and every operation of spirituall grace shall, by the former Collection, be reiected as void of all Spirit, because they were performed with bodily instruments, as for example; the *interpretation of tongues, working of miracles*, grace of healing, diuersitie of languages. In brieft, *Fasting, Praying, Almes-deeds*, which are the most religious acts of Christianitie, must consequently be abandoned as vnspirituall, if those words of Christ [*worshipping God in Spirit*] doe except against all bodily exercise and performance. By this time, I suppose, the Obiecter may see his owne errour.

Concerning the true exposition of that Text, if we shall consult with Antiquitie, it will be manifest, that in those words of Christ *Truth* is not opposed vnto *Ceremonie*, (for many Ceremonies were true) but against *Idolatry*, which is a false worship: nor is the word *Spirit* opposed vnto bodily *worship*, but vnto the *Iewish* prefiguratiue manner of *worship*, as may apparantly be collected from the Context.

For the *woman of Samaria* contending that the *Samaritanes* Religion was the right, and the Religion of the *Jewes* false, grounded her reason vpon the difference of the Antiquitie of the places of their *seuerall worships*,  
laying;

Ephes. 3. 14.

Rom. 10. 10.

Act. 2. 17.

1. Cor. 12.

See Cyrill,  
Ambrose,  
Hilarie.

saying; [Our Fathers worshipped in this Mountayne Verf. 20.  
(namely Garisim) and you (*viz.* Jewes) say, that in Ie-  
rusalem is the place where men ought to worship.] This  
sheweth, that they might inferre thereupon, that the  
*Samaritans* were rather the true worshippers of God then  
the Jewes: Now *Christ*, deciding the controuersie, doth  
contrariwise condemne the *Samaritans* as false wor-  
shippers, saying; [*You worship you know not what,*] im- Verf. 22.  
plying, that their Religion was Idolatrous: but he iusti-  
fieth the Jewes, as hauing the sound, and *saue* Religion  
amongst them, saying; [*We know what we worship, for sal-  
uation is of the Jewes,*] which was spoken in respect of  
the time then present.

As for the time to come, *Christ* doth prophesie, that,  
concerning the outward forme, and manner of seruice,  
both worships should shortly cease; [*The houre commeth* Verf. 21.  
(saith *Christ*) *when yee shall neither* (thus against the *Sa-  
maritans*) *in this Mountayne, nor yet* (thus against the  
*Jewes*) *in Ierusalem worship the Father.* How then should  
men worship God? It followeth (concerning Christi-  
an worship) *The true worshippers shall worship the Father* Verf. 23.  
*in Spirit, and in Truth.* By *Spirit*, excepting against the  
*Jewish* Ceremonies, which should vanish; and, by *Truth*,  
opposing against the false worship of the *Samaritans*, be-  
cause it was Idolatrous. But you will say, why, were  
the Ceremonies of the Jewes excluded from Christian  
worship? was it because they were Ceremonies or figu-  
ratiue? Nay, for then the Sacraments instituted by *Christ*,  
(which are *significant* and *figuratiue*) should not haue  
had any place in Christianitie. But the true reason, why  
the Jewish Rites were to be abrogated, was, because  
they were prefiguratiue, as foretelling that *Christ the  
Messias* was to come in the flesh.

Where-

Wherefore that exception taken by *Christ* against the Jewish Ceremonies, cannot concerne the Ceremonies used in Christianitie; which are not Prophecies, or prefigurations that *Christ* is still to come; but rather Figures, and open professions (as may be seene in the *signe of the Crosse*) that *Christ* is alreadye come, and hath beene crucified on the *Crosse*, whereon he accomplished that most glorious and gracious worke of mans redemption: and consequently our Ceremonies are as fully different, from the Jewish, as these two, [*Christ* is alreadye come, and *Christ* is to come] are distant, in respect of time. Thus haue I (gentle Reader) beene willing to discharge this small piece of debt to any one, that might challenge it as due vnto him-

selfe.

FINIS.

